FOVRE

SERMONS

VVHEREIN IS MADE

A

FOVRE-FOLD

DISCOVERY:

viz. of
- Ecclesiasticall selfe-seeking.
- A Wisemans carriage in evill times.
- The benefit of Christian patience.
- The right nature and temper of the spirit of the Gospel.

By EDWARD SYMONS, *Minister of* Ray *in* Essex.

1 COR. 4. 2.

It is required in Stewards, that a man be found faithfull.

ROM. 14. 12.

Every one of us shall give account of himselfe to God.

LONDON,

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TO THE RIGHT HONOVRABLE, AND TRVLY LOYALL *ARTHVR* LORD *CAPEL*, Baron of HADDAM, my singular good Lord and Patron.

My Lord,

I Confesse it might cause wonder that so weake, and worthlesse a creature as I am, should expose any thing to publike view, did not the custome of the present times, plead a certaine liberty of the Presse, even for weaknesse it selfe.

Three speciall reasons are usually given of divulging Sermons in this kind: First, to helpe and benefit Gods Church and people: Secondly, to manifest that

inward respect, which the publishers owe to those Honourable or Worshipfull persons to whom they are dedicated and presented. Thirdly, to vindicate the truth against the mistakes and traducements of ignorant or ill-affected hearers: and truly (my Lord) these are the reasons that have imboldened my weaknesse thus to discover it selfe, in thrusting these following Sermons from my private Cell.

I. I know that the wise God doth sometime further the greatest affaires of his Church, by the poore indeavours of his meanest servants; and at this time, one of the great matters in hand, is to reforme the Clergy, and to constitute such a Ministry, as should only seeke the things of Jesus Christ; and he that knowes all hearts can witnesse, that mine aime when I preached the first of these, did tend to that thing, and I now conceived that (with Gods providence and blessing) the same might (haply) at this present, afford some under service towards that so pious and necessary a worke.

And mine indeavours in the second of these were, by perswasions out of Gods booke, to tie peoples tongues to their good behaviours, (as I apprehended did become a Minister of Christ to doe) in those evill and barking dayes, and the conditions of many are still the same, they take and keepe to themselves. I know not what strange liberty of bold speaking, whereby these unsetled times are likely to prove exceeding miserable;

for

for evill tongues as they discover evill men, so they doe make evill times, and therefore I conceived that that Sermon also, if it come into some hands (and God please to say Amen to my prayers with it) may not altogether at this present prove unprofitable, or unseasonable.

And in third, mine aimes were, when I first uttered it, to move my fellow-members and sufferers in the cause of Christ, to make use of that soveraigne preservative of patience, which experience hath alwayes found to be so truly effectuall against the heavie blowes of potent hands, and the smarting wounds of poysonous tongues: And I dare boldly say, that while sinne and sorrow hath a being upon earth, it will never be improper to heare or read a discourse of that subject; for we have all, at all times, yea, at this time, need of patience; nay, I dare add further, that even your Lordship in the midst of your Honours, (since you have resolved to follow only the dictate of Gods word, and conscience, in your walke, and way) while mens tongues runne at liberty, will have occasions sometimes to thinke upon it.

And in the last of these, I have (though briefely) handled a matter, most needfull also (I am sure) for this present age to be acquainted with: it is the right temper and nature of the spirit of the Gospel: I preached of it onely to mine owne Parish, but I pray for the

inlargement of it in all places, and I know your Honour and all others, that have religious and loyall hearts, truly aiming at the Gospels glory, and the Kingdomes peace, doe in like sort desire the same: to the end therefore that I might be a meane to awaken others more able, of my profession, to make more ample discoveries of it, as their duty to God, and their Prince commands, and these times require, I have beene here bold to publish my notes upon that subject also: And this (my Lord) is my first reason.

2. My second is, to manifest by this occasion to the worlds eye, that true inward respect, which I acknowledge of long time, to have duly owed unto your Lordship; your Noble Grandfather of pious memory, being quickened by your most friendly solicitation, did freely bestow upon me, that place of maintenance, wherein (as yet) I have my dwelling, upon this sole condition and charge, that I should truly labour to winne soules to Christ: which godly care of his, as it shake him a true friend of Christ, so it may expose him for a patterne to all Patrons, and your Lordship herein is his true successour: so that if these my first fruits of this nature, were of any worth, I am bound by a double tye to Dedicate them onely to your selfe, as to mine ancient Noble friend, as to my present Honourable Patron.

But (my Lord) there is yet another reason that doth

doth challenge this duty from me of manifeſting my ſelfe unto the world to be your ſervant, and that is this,

When I was queſtioned, and much menaced for the firſt of theſe Sermons, and did upon that occaſion (to the end you might not be miſtaken in the cauſe of my troubles) preſent a copy of it to your view: you were pleaſed upon the reading thereof, to proffer your ſelfe like a true Patron, to be my defender in that buſineſſe; and you would alſo make uſe of all the friends you had in England, (that was your owne expreſſion) in my behalfe, rather then I for that matter ſhould ſuffer dammage.

Truly (my Lord) the conſideration of that your Nobleneſſe, in being ſo freely ready to engage your ſelfe in the cauſe of Chriſt, for me ſo meane a perſon, the times being then ſo conflicting, hath more deepely captivated my heart to your Lordſhips ſervice, then my hand or tongue is able to expreſſe: yea, ſhould ſome crafty Zibaes (unhappily) ſo farre prevaile (as I hope they never ſhall) againſt your poore Mephibo-ſheth, as to move my Lord, in aftertimes, to thinke amiſſe of his ſervant, and as David did, to judge him unworthy of former favour, yet I would have all men know, that of neceſsity I am bound, and therefore muſt, and ſhall, from the remembrance of that your good-neſſe, for ever honour you.

And

And (my Lord) whither now should that poore wounded Sermon retire her selfe, at this her second and more publike appearance? whither should shee flie for shelter? but onely to that wing which did not disdaine of its owne accord, at her first flight, to open it selfe unto her in the middest of dangers: And behold (my Lord) she comes unto you, and your free bounty hath made her bold, to bring three of her sisters with her, who have all in their measure tasted of her sorrowes, and desire now to partake of that rest, which she begges to enjoy under your shade, your protection is large enough to defend them all foure, wherefore bee pleased my Honourable Lord to give them all leave together with their Author to boast themselves still and for ever, in your Noble Patronage.

3. *And my last reason of publishing these Sermons, was and is, to rectifie (if it may be) those misapprehensions, which some hearers had of certaine passages in them, and still have of me for the same: I doe not intend to Apologize for my selfe, I am a man, and may transgresse, and doe so daily against my will, (the Lord be mercifull unto his servant;) And I know besides, that it is tedious even to good men sometimes, to heare wronged innocence beginne to speake in her owne behalfe, when themselves have had a hand in afflicting of her, as appeares by* Davids *words to* Mephibosheth, 2 Sam. 19.29. Why speakest thou any

any more of thine owne matters? *but the Lord commands us to indeavour the reformation of those that erre, and therefore for the sake of such as did not at first rightly heare what I spake, I have now so spoken as they may see:* Seneca *saies, that people doe give better credit to their eyes then to their eares, and therefore here is* Audibile *turned to* Visibile, *what was transient, is become more constant, that (if they please) they may consider by seeing, whether they did not before mistake in hearing.*

I hope in your Lordships judgement, an equall eye may herein discern such an impartiall spirit, as becomes a Minister of Christ to exercise in the discharge of his office: I blesse the Lord for it, I can say (with Elihu *in* Iob*) I know not how to give flattering titles, I know not how to accept any mans person in speaking for God, or from him: He that will seeke to please Christ, must not seeke to please men, and he that will shoot at both extreames, must looke to be shot at by both them: but peace at the last, will make amends for all, that crowne of righteousnesse which God the righteous Judge shall give to him, that from the testimony of a good conscience can say at his death, I have fought a good fight, I have kept the faith, will more then recompence all sorrowes.* Iob 32.21,22. 2 Tim. 4.7,8.

And (my Lord) although I will not attribute to your Honour Gods due, who alone doth frame and

governe spirits, yet this I must truly confesse, that your Lordships judgement, and the temper of your spirit, hath afforded much support and incouragement to mine, in that even, upright, and hated way: your constant dislike of the too much formality, and superstitious incroachments of late times, did secretly animate my heart against that extreame, and strengthen me under the pressures of it; And your fearefull tenderneſſe of walking in mens crypticke wayes, of setting your foote among painted Sepulchers, hath on the other side given me much boldneſſe in the discovering & opening them, and hath been as a speciall Antidote to preserve me from being over-daunted with the damp and poysonous infection which from thence hath fumed out upon me.

Thus (my Lord) it pleaseth God to make the goodneſſe of great persons (sometimes perhaps unwitting to themselves) to be as life and cordials to his Ministers.

I know your Lordship had rather be, then seeme religious; to doe good in secret, and then forget it, was your custome long ago. I remember oft the times past, (being a servant in your Grandfathers family, and an under-Minister in that Parish) when I knew of any in want or misery, that were sicke, or lacked bread, for them and theirs, and did but goe in secret and tell you, the least intimation stirred your bowels, you appeared to my thoughts, as glad of an occasion to shew

your

your pity and bounty, as those afflicted were, in tasting of it; which was to me the language, not onely of a generous, but also of a gracious spirit, for such kind of crypticke wayes doth God allow, herein his bidden ones delight to walke: And let the blessing of that God ever attend your Honour in them, and let the blessing of him that was ready to perish come upon you daily, Job 29.13. *let your goodnesse alway out-shine your greatnesse, for the comfort and incouragement of Gods servants, let sincerity and loyalty still remaine your constant supporters, let them make you exemplary to all men here, and fit you fully at length, to weare the Robe and Diadem of perfect honour; so prayeth*

Your Honours

most humble and

faithfull servant

From *Rayne*, *May* 4. 1642.

EDWARD SYMONDS.

Erratae.

Courteous Reader, be pleaſed to amend theſe faults before you read theſe following Sermons; and the reſt which your judgement ſhall obſerve in the reading, let your gentleneſſe pardon.

PAge 3. l. 5. blot out theſe, p. 4 l. 1. for a collation r. *a collatione*, l. 14 r. muſt p. 8. l. 26. for *quam* r. *quem*, p. 9. l. 31. for the r. their, p. 39. l. 27. for wiſer, r. wiſe, p. 40. l. 12. r. as to pay, l. 19. r. purſes, l 21. r. doing, p. 42. l 29. for in r. it, p. 50. l. 32. put out the laſt in, p. 54 l. 27. for *John* r *Iob*, p. 57 l. 33. r. better endure, p. 62. l. 4. for the r. your, p. 65. l. 25. for it ſelfe, r. himſelfe, p. 66 l. 18 r. openeth, p. 67. l. 13. for twoo r. too, p. 70. l. 15. for one r. owne, p. 71. l. 17 r. of *David* in *Shemeies* caſe, p. 73. l. 4. for the r. that, l. 10. for more r. moſt. l. 31. r. that which belongs, p. 81. l. 13. r. premonitions, p. 85. l. 30. for croſſely r. groſſely, p. 86. l. 31. for your ſoule r. the ſoule, p. 88. l. 5. for goeth r goe, l. 6 r. abide, l. 28. for ſenſible r. ſenſible, p. 92. l. 8 r. unwiſe p. 96. l. 8. for ſet r. ſets p. 98. l. 14. make the point at is. p. 107. l. 14. for firſt his, r. firſt for his, p. 112. l. 8. r. counterfeit, l. 16. make the point at then, l. 28. for are both r. both are, p. 114. l. 8. for now r. enow, p. 122. l 28. r. withall, p. 123. l 18. for be laſt, r. be the laſt, p. 152. l. 7. for are much r. are as much, p. 169. l. 2. for if the ſpirits r. if your ſpirits, p. 175. l. 8. for as I have heard, r. as you have heard, p. 181. l. 29. for Chriſts r. Chriſt. p. 184. l. 31. for the pity r. your pity.

Read the running title of the firſt Sermon, thus, *The diſcovery of the ſin of Eccleſiaſticall ſelfeſeeking.*

THE FIRST SERMON:

PREACHED AT A VISITATION AT *HALSTEAD* IN *ESSEX*, Aprill 12. 1632.

Wherein is Discovered the sinne of *Ecclesiasticall Selfe-seeking.*

By EDVVARD SYMONDS *Minister of* Rayne *in* Essex.

COL. 3. 11.

Christ is All in all.

ROM. 11. 36.

For of him, through him, and for him, are all things, to him be glory for ever, Amen.

LONDON,
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ned, loving, faithfull, and ſelfe-denying man: one *Timotheus*, a young man with whom himſelfe was well acquainted, and whoſe conditions he ſo well knew, that he durſt give his word for him, and pawne his credit that he would be moſt ſincere in the worke of Chriſt, and moſt loving unto them, nay the truth was, hee did not know where to find his fellow, he was the beſt in the whole packe: for (ſaies he) I have no man like-minded who will naturally care for your ſtate, *for all ſeeke their owne, and not the things that are Jeſus Chriſts.*

Now (Brethren) as we goe along we may note by the way theſe few things.

Firſt, that there was an Order of Superiours and Inferiours in the Church in the Apoſtles dayes, *Paul* had power over *Timothy*, for to ſend him, *verſ.* 19. and *Timothy* was ready to obey *Paul*, as a Sonne the Father, *verſ.* 22.

Secondly, we may obſerve, that it did (as may ſeem) chiefely belong to the Biſhop or Superviſor, to appoint Paſtors for particular Churches and Congregations: *Paul* ſends and appoints *Timothy* to bee a Preacher to the Philippians.

Thirdly, we may obſerve what kind of men were preferred by them to ſuch places: why ſuch as themſelves by experience knew to be learned, loving, faithfull, and ſelfe-denying; yea, and ſuch of whoſe condition the people themſelves were not altogether ignorant, for ſuch a one was *Timothy* in all theſe reſpects as ſhall appeare.

Firſt, he was a learned man, and that not in the Rabbins or Schoolemen onely, but in the Scriptures, hee was a good Textuary, as may be ſeene, 2 *Tim.* 3. 15. inſtructed in the Scriptures from a child.

Secondly, he was a loving man, one that would naturally

turally care for their ſtate, even as though they were allied to him by nature, *verſ.*20.

Thirdly, he was one that was no ſelf-ſeeker, but faithfull for Chriſt, as appeares by the text, with that which goes before: I have no man like-minded, *for all theſe ſeek their owne, and not the things that are Jeſus Chriſts*, as (who ſay) *Timothy* is a man *per ſe*, one that ſeekes not himſelfe in any thing, but onely the glory of God in every thing.

Fourthly, he was one of whoſe honeſty and ſincerity the Philippians themſelves had proofe as well as the Apoſtle (or elſe it might be queſtioned whether he would have placed him over them:) ye know (ſaies he) ye know the proofe of him, that like as a ſonne with the father, he ſerved with me in the Goſpel (*verſ.*22.) It ſeemes hee had dwelt with the Apoſtle (not like a trencher Chaplaine to ſay Grace and ſo forth, till a Living fell) but (ſaies he) he ſerved with me in the Goſpel: that is, hee and I went preaching the word of God up and downe together; as if ſome good Biſhop and his Chaplaine ſhould goe up and downe to every Church in the Dioceſſe (as both their duty and cuſtome of old was) and preach the word of God together, the one in the forenoone, and the other in the afternoone.

Now the Philippians by theſe means had ſome proofe and knowledge of *Timothy*, they had heard him preach, and had ſeene his faithfulneſſe, his zeale, and his ſcholerſhip, and therefore the Apoſtle knew they could not diſallow of him, eſpecially too, being commended to them upon his approbation: I leave the application of theſe things to your ſelves and fall upon the text: *for* (ſaies the Apoſtle) *all ſeeke their owne, and not the things that are Jeſus Chriſts.*

The words are an *Ætiologia*, or rendring of a reaſon,

why he ſent *Timothy* unto them, and it is a collation, from the comparing of him with others, wherein he prefers him before them, none were altogether of ſo perfect a ſtampe, nor of ſo pure a metall, ſo wholly ſincere in the worke of Chriſt as *Timothy* was, they were a little more tainted with ſelfe-infection, ſomewhat more *ſelfe-ſeeking* then he.

Whence we may obſerve who amongſt many is to be preferred *ad Curam Animarum*, by them that have power thereunto, even ſuch as they thinke in conſcience, upon good experience, will aime moſt directly at Gods glory, and at the ſalvation of men: favour, friendſhip, baſe Simony, flattery, affection, and the like, muſt beare no ſway, but naked ſincerity alone muſt poyſe the Ballance.

All ſeeke their owne:] there be divers degrees of ſincerity amongſt Gods ſervants, no doubt but Saint *Paul* had many more under him, that were ſincere too, for the glory of Chriſt: but *Timothy* he was ſincere in the higheſt degree, he went beyond them all, and therefore ſhall be preferred before them all.

Or it may be, this univerſall propoſition is but Hyperbolicall, and taken for the moſt part, as that place, *Joh.* 3. 22. ſpeaking of Chriſt: it is ſaid, *No man received his teſtimony*: that is, no body to ſpeake on; Why, the Diſciples did, and ſome few others did, that were his followers; yea, but they were no body to ſpeake on, in reſpect of them that received it not: So here, no body but *Timothy* ſeekes that which is Jeſus Chriſts, yes *Epaphroditus* did, of whom mention is made (*verſ.* 25.) and ſome others doubtleſſe; yea, but alas they are no body to ſpeake on, in reſpect of the reſt, that are more Chriſts in ſhew then they are in ſubſtance, and (if you pleaſe) let us take the words in that ſenſe, which is indeed the moſt favourable interpretation.

John 3.22.

And

And I pray you obſerve in them the Apoſtles ſecret complaint, how in that firſt and golden age of the Church (as we may ſo call it) wherein Chriſtian vertues did more then ever ſince flouriſh in the Clergy; for they were all then either of Chriſts owne, or of his Apoſtles owne ordination, who ſure were carefull what they did in matters of this nature, they did not ignorantly (as in theſe later dayes) or raſhly lay their hands upon every body, but onely on ſuch, as by the ſpirit of diſcerning they foreſaw were likely to prove the beſt: Now I ſay, if in thoſe golden dayes, we heare and ſee by the Apoſtles complaint, *in Clero tam raros fuiſſe verè cordatos & ſinceros homines*, that in reſpect of the others, they were as no body to ſpeak on: then doubtleſſe in theſe leaden, theſe clayey, and corrupt dayes of ours, wherein there are more men and leſſe vertue, the condition is ſtill the ſame, if not in a degree worſe, at leaſt we may (*rebus ſic ſtantibus* as they doe) conclude from the words now, that which might have beene concluded then: namely this: It is the condition of the greater part of the Clergy to ſeeke themſelves more then Chriſt. *Doctr.*

This is the Propoſition: but if you pleaſe wee will make three of it: thus.

1. Moſt Eccleſiaſticks ſeeke their owne.
2. Few ſeeke Chriſt.
3. None can ſeeke both their owne and Chriſt togegether: (for Chriſt and themſelves in this reſpect are alwayes in competition, and Saint *Paul* here makes them *Oppoſita.*)

Reverendi Patres & Fratres, non mihi eſt cordi, auribus iſtius gentis Laicæ mores noſtros hac in re nimis verè flebiles ſermone divulgare. Ah utinam potius mores ipſi eorum oculis nonnimis divulgarent ipſos! Date copiam igitur obſecro dicendi verbis, quæ nimis nimis factis dicta ſunt, & oppugnandi.

oppugnandi parciter qua ſtrenue oppugnat Deus : veſtrûm fateor eſt, alias alios arguere, nunc vero (ni fallor) huc adveniſtis, ut ipſi (re urgente) arguamini. Inire rem ſane fateor, & cauſam, & locum, utrumque gravem, hominem petere me multo graviorem, & mallem equidem ut inpræſentiarum me imberbem diſcentem quam docentem videritis : Sed cum aliter ſe res habet (auxiliante Deo) officio fungar pro virili, ac eo modo, ut non qua mea ſunt viderer quærere, ſed qua Jeſu Chriſti : favete igitur.

1. *Propoſ.* The firſt propoſition is : Moſt Eccleſiaſticks ſeek their owne : I give it in theſe termes, becauſe I deſire to cloſe with the Apoſtle as neere as I can : and it is plain he here ſpeakes of Eccleſiaſticall perſons.

But of theſe there are two ſorts, which for want of other words I may call *Directi*, and *Collaterales*; ſo directly, and ſo onely by the bye : the firſt ſort I confeſſe are principally here intended by the Apoſtle, though both ſorts, as will appeare, are too much guilty of *ſelfe-ſeeking*.

Concerning the firſt, they are the Miniſters of the Goſpel, ordained and appointed, as *Timothy* and the reſt were, to preach Jeſus Chriſt unto the people : now ſayes the Apoſtle, theſe *ſeeke their owne*.

And there be three ownes which a Miniſter is ſaid to *ſeeke*, owne eaſe, owne praiſe, owne profit : *All ſeeke their owne*; that is, there be few Miniſters but are guilty of *ſelfe-ſeeking* in one of theſe three reſpects.

1. Owne eaſe. First, ſome ſeeke their owne eaſe, and of theſe in eſpeciall are three ſorts : whereof the

1. First are they that will ſpare no paines, and peradventure no charge till they have got a Charge, and then *cum pervenerint ad Curam vivunt ſine curâ* (as *Bernard* ſpeaks) when they have obtained a Cure they live moſt void of care; they are like the Hawke, who when ſhee hath got her

her prey, by filling her gorge is diſabled to flie; or like the *Hetrurian* Idoll, which while it ſtood in the field, meanly apparelled, *omni crebra dedit populo reſponſa petenti*, it played the Lecturer, it willingly anſwered all demands; but when it was removed, and placed in the Temple, and richly adorned, *illico divitiis obmutuit ille repertis*, it played the Parſon, wealth ſtopt its mouth, preferment was an obſtacle to its Oracles: So they: It may be, (if their bellies will give them leave) they will preach once a fortnight, peradventure it is but once a moneth: nay, it may be they will give it quite over, and turne wholly like Lay-Pariſhioners, and become their Curats moſt judicious Auditors: they find more eaſe to ſee others worke then to worke themſelves, ſo making the Miniſtery as a trade, and themſelves as Mechanicks, who will take paines till they are free men, and then being ſet up, worke onely by their Apprentices.

Theſe I ſay are the firſt ſort that ſeek their owne eaſe, your non-preaching-Miniſters, the belly-gods of the Clergy, thoſe idle Drones, thoſe dumbe Dogges: theſe are harſh termes I confeſſe (Brethren) but they are Scripture phraſe, elſe I durſt not uſe them, therefore pray let them be taken in the better part: they are the firſt. *Ezek. 34. 3.* *Iſay 56. 10, 11, 12.*

The ſecond ſort and neareſt a kinne unto the former, are non-Reſidents, thoſe vagabond Teachers, that love any place better then their owne home, (like ſome people in theſe parts, that affect any Church better then that which belongs unto them.) Theſe not onely faile in Preaching, but alſo in living as they ought to doe, they are not onely dumbe, but alſo inviſible, neither ſeene nor heard of their people; peradventure their people ſhall ſometimes heare from them, by the Mediation of a Preſentment, if they doe but conforme to their practiſe, in leaving their owne Pariſh Churches; if they be not 2.

more conſcionable then themſelves, and love home better then they, if they doe not love his Curat at his command, better then he doth them at Gods command, the loving Shepheard will take order to have his owne flock pounded: *My Sheepe know my voyce* (ſaies Chriſt;) But ſo ſhall not my Sheep know my voyce, (ſaies the non-Reſident) for I will not preach unto them: *My Sheepe follow me* (ſaies Chriſt;) But ſo ſhall not mine follow me, ſaies the non-Reſident, for if they doe ile have them pounded: Ah, what Wretches are theſe that will afford neither Doctrine nor example to conform unto! doubtleſſe by their owne confeſſions, their lives at leaſt are not Canonicall, in that their manners deſerve no imitation: Theſe are they therefore that may be ſaid alſo to mind themſelves in the firſt ranke, non-Reſidents.

Iohn 10.27.

3. The third ſort that ſeeke themſelves in their own eaſe, are the timerous and fearfull-hearted Preachers, that cry *Peace, Peace, when there is no Peace*, that themſelves might live in peace: they love the name peaceable, better then conſcionable, and therefore they dare not diſturbe ſinne leſt themſelves ſhould be diſturbed, they wiſely foreſee that it is as much as ſome mens tongues are worth; yea, and their Livings too, to trench upon thoſe evils that keepe houſe with the beſt men in the Pariſh: (as they are called) and themſelves have learned long agoe, when they read the Accidence, that *fælix quam faciunt aliena pericula cautum*: while the ſtrong man keepes the houſe, all things are in peace, and therefore let Saint *James* ſay what he will, they dare not reſiſt the Devill, leſt he ſhould ſerve them as he did thoſe vagabond Jewes, *Acts* 19. runne upon them, overcome them, and prevaile againſt them: well, but for all that, it is no true Souldiers part, to plead Good ſleeping in a whole skinne: or not to dare to draw in a good cauſe, for feare of being beaten: for my

Ier. 6.14.

Luke 11.21.

Iames 4.7.

Act. 19.13.16.

my part (ſaies the Apoſtle) if I ſhould doe ſo; *if I ſhould ſeeke to pleaſe men, I were not the ſervant of Chriſt*: So He, and ſo I, and I adde this more, if it were not for the hurt of them, I could alwayes deſire to have ſome perverſe people in my Pariſh, for it is one of the beſt means to put life into the Miniſtery: Well, but theſe are the third ſort: and ſo much briefely for them in the firſt ranke, that ſeeke their owne eaſe. Gal. 1. 10.

Thoſe of the ſecond ranke, are they that ſeeke themſelves in praiſe, ſome ſeeke their owne praiſe, and of theſe alſo in ſpeciall are three ſorts. 2. Owne praiſe.

Firſt, They that ſhew more eloquence then power, more learning then conſcience in their teaching: as yee ſhall have ſome come up with their Latin and their Loſophy (as the Country-man cals it) and with ſuch diviſions, diſtinctions, & Metaphyſicall quiddities, that ſcarce themſelves can underſtand them: ſome againe will quote you twenty or thirty Fathers and Schoolemen in a Sermon, when peradventure they have ſcarce ſet eye on two, but tooke them upon truſt: others againe will have their Sermon halfe Greeke and Latin, that the common people, that love a-life (many of them) to heare gibberiſh, might admire them for their profoundneſſe; as they did him, that for want of Greeke and Latin, ſpake Welſh and Iriſh in a Sermon; But (Brethren) let us thinke well upon it; Is to preach ſo, thinke you in conſcience, to preach Chriſt? Saint *Paul* accounted thoſe *Corinthians* for vaine-glorious, that came up with ſo much coyned eloquence, but what would he judge of many in theſe dayes thinke you, if he ſhould live now, and heare men come up with their ſtrong lines, the eloquent non-ſenſe, or ſhould heare men martyring a peece of Scripture, into ſo many Logicall needleſſe diviſions as ſome will doe, would he not ſay thinke you, they did aime to ſhew the 1. Philoſophy. 2 Cor. 10.

strength of their owne braines, the dexterity of their owne wits, or if he should have heard men come up with such a deale of unknowne language, as Latin, Greeke, and the like, or with so many Quotations of Fathers and Schoolemen, doe you thinke he would have commended it? I doe not speake (Brethren) but that there is both time and place for men to speake learnedly, if they are able, as in the University, or in such a place, or on such an occasion as this is. If I were able to speake learnedly, I thinke here I should: and I suppose for some reasons if a Sermon on such occasions were made all in Latin, it would not be much amisse: But to speake so Scholler-like (as they call it) to a company of ignorant people, it is for a man to discover himselfe to bee a vaine-glorious foole, even a plaine *selfe-seeker*. I remember a word, and I hope I shall never forget it, that my *Noble Patron* said once to me, when I had played the foole in that kind, he came and whispered in mine eare; Truly (saies he) I am perswaded, they that have most Latin in the pulpit, have least in the Schooles: which when I had considered upon, and examined my selfe, truly thought I, he saies true, they have indeed: Well, these are the first sort in the second ranke: I referre it to the judgement of any one, if these seeke not themselves.

Sir Arthur Capell.

2. The second sort that seeke themselves in their owne praise, are they that affect popularity, and would be famous in their generation, eminent above all their neighbours, like *Theudas*, they would faine be some body, and therefore glory much in seeing themselves followed: O it is a fine thing to be tickled in the eare, to be carried as it were on the shoulders of the people, *digito demonstrari, & dicier hic est*, Behold the man, that is he! yea, and if the people will but follow them in this their humour, to requite them againe, they will follow them againe in

Act. 5. 36.

their

their humours, and that so farre, till they are led both out of themselves, and out of their Pulpits; and then would faine come in againe, but know not how, for losing their credit (forsooth) with the people! Oh! it is a miserable thing, where the Sheepe lead the Shepheard, it is a true ὕστερον πρότερον, and doubtlesse it is tenne times better to live (as they call it) under a Bishops bondage, then in this lamentable sort, to be set in the Stocks by the Townsmen: Why (Brethren) Gods service is a perfect freedome; and without all question, the neerer God the more free: wherefore in Gods name let us stand fast in that liberty wherein we are made free, not intangling our selves in such yoakes of bondage.

But indeed this path of *selfe-seeking* (or selfe-losing rather) is a beaten path, more walke in it then think doe; vaine-glory is a secret sinne, it will creepe into the best heart, the best actions and will commonly attend the best gifts: nay, let a man doe well but once, suppose he preach a good Sermon or so, and let him but examine his owne heart, if it be not fleshed exceedingly with the same, if the very credit of it doth not strongly put him on to preach more often: for my owne part I have found it, when to my owne thinking I have done well, (though haply in another mans not so, for the Crowes bird is alwayes fairest in her owne eyes:) why, before the words have beene scarce out of my mouth, or I out of the Pulpit, I have felt vaine-glory within, suggesting secretly what respect and commendation I have deserved to my selfe; when it may be the next time, God Almighty by denying a like assistance, cuts my combe againe, that I might know my glorying to be but vaine-glorying, soone got soone gone, having lost againe in my owne conceit, what before I thought I had deserved: Well, but this shall serve to note out the second sort that seeke them-

ſelves in their owne praiſe: they that affect a vulgar popularity.

3. Now the third ſort that ſeeke themſelves in their own praiſe, are they that affect reſpect from the people too, but they goe another way to procure it: namely, by envying, maligning, deſpiſing, and enveighing againſt thoſe that are, (and it may be deſervedly too) more eminent and popular then themſelves; the glory of their fellow-labourer is their diſgrace, his Candle dimmes theirs, his paines diſcovers theirs and their Curats laſineſſe, and they cannot abide it: Oh if he were obſcured, then they ſhould ſhine, if his light were out, their negligence would not be ſeene, if he were not ſo much followed, themſelves (as themſelves thinke) ſhould be more regarded; they would be famous too, but how ſhall they effect it? not by mending their owne diligence, but by indeavouring the others ſilence, not by prayer to God, not by ſtudy, not by more painefull, and frequent, and conſcionable preaching, but by ſlandering, by bitter enveighing, by privie perſecuting, by ſecret writing to ſuperiour powers, and the like.

And ſurely Brethren, ſo it is, they that are moſt often taxed of vaine-glory by theſe men, doe leaſt affect it, and the taxers themſelves are moſt guilty of it; it may ſo appeare from both ſides. Firſt, from the parties taxed, who (*ad plurimum*) are men of more able gifts to whom God lends a greater power to diſpenſe his Word withall, which people perceiving cannot but more affect them, and deſire to heare them, (you know, *where the carkaſſe is, the Eagles will be gathered*) which for his part, it may be the Preacher deſireth not, but rather ſeekes to avoid, and (as ſome have done) doth haply forbeare to preach at that preſent, when he hath ſeene people flocking to that purpoſe.

Matth. 24. 28.

Nay, and further obſerve but the manner of ſuch mens teaching, they ſeldome preſſe for reſpect to Preachers, they know they ſhall have it if they deſerve it without preaching for it: honour followes merit as the ſhadow doth the body, and flies from them that follow it, as appeares from the other parties (the taxers) who are ever and anon, calling for reſpect, for reverence, and love; which (as the caſe may be) may lawfully be done, for the Apoſtle did it, 1 *Cor.* 4. *Gal.* 4. 17. yet ordinarily, doubtleſſe, it is purchaſed by a better tenour if as to the other it comes by deſert without asking. 1 *Cor.* 4. *Gal.* 4. 17.

And beſides (as I ſaid) it is their cuſtome of whom I am ſpeaking, to enveigh bitterly againſt their neighbour Miniſters that have more reſpect then themſelves, and to preſent their poore people that give it to them, and what doth this ſecretly inferre but *ſelfe-ſeeking?* for if thou didſt truly ſeeke Chriſt, and didſt glory above all things, as thou oughteſt in the proſperity of his Kingdome, thou wouldſt be glad to ſee it thrive by whoſoever is the builder, and wouldſt rejoyce in the fruit of anothers labours, as in thine owne, if thine with his did tend to the ſervice of the ſame Lord.

Nay, and further, as it is obſerved, thoſe Miniſters that are moſt bitter in complaining in that kinde are ſuch as are either utterly unable to teach profitably themſelves, or elſe are idle perſons, and make no conſcience to ſtirre up that gift which God hath beſtowed upon them: Why man, if thou wouldſt keepe thy people at home, do not fall a pounding, or preſenting of them, nor doe thou fall to enveigh againſt thoſe to whom they reſort, for that courſe will but drive that further from thee which thy ſoule gapes after: namely, reſpect and love: No, but fall thou to worke more diligently, ſtudy thou more carefully, pray thou more fervently, and teach

thou

thou more conſcionably and profitably, and ſee what God will doe for thee: but if thou followeſt thine owne courſes ſtill, men will ſay that thou (though covertly) ſeekeſt thine owne praiſe, yea, and thou giveſt people more juſt occaſion to judge ſo of thee, then thou canſt finde to judge ſo of another: And thus you have ſeene as briefely as may be the ſecond way wherein Miniſters ſeeke themſelves, namely in their owne praiſe.

3. Owne profit. Come we now to the third way wherein they ſeeke their owne, and that is in profits, and of theſe as of the former are in like manner three ſorts.

1. The firſt are they that to expreſſe their more diſlike of Singularity, do hunt after nought but Pluralities, Living upon Living, as many as yee will with a D ſpenſation, it is not againſt the Canon, and it may be ſuſpected (as ſome have ſaid) that would the ſame Canon as equally permit to have as many wives, their ſtretching conſciences would quickly ſubmit to an eaſie conformity: the 1 *Tim.* 3. 2. Apoſtle ſaies, *Let the Miniſter be the husband of one wife*: ſome indeed take it literally, and ſome myſtically for one Church or Congregation, whereunto, as to a wife, he is betrothed: O but *Paul*, *Paul*, if that be thy meaning, thou never kneweſt the myſtery of a Diſpenſation; What man? if we can but be qualified, we may hold as many Livings (if we can get them) as we have fingers and toes: yea, and I pray thee what good doe thy many Livings do thee? ſpeak conſcience, ſpeak practice, doe they make thee ſeeke Chriſt more earneſtly, doe they make thee preach more diligently? ſurely they ought to doe, but obſerve it when you will, the more bountifully God deales with many of them in this kind, the leſſe worke they doe him: and ſhould any day-labourer deale ſo with them they would never indure it: Chriſt ſaies, *my Kingdome is not of this world*, and it is to be feared, that they that receive

ſuch

such profits and rewards here, shall be put off when time comes with [*Ye have your reward.*] If thou be Christs Disciple, take up as many Crosses as thou wilt, thou hast good warrant for it, but take not up too many Churches, thou wilt find no Scripture for that. Crosses I confesse are heavy things, but Churches are farre heavier, and besides, Heaven gate is a low gate, a gate with a low roofe, and Churches you know have high steeples, and they hinder men from stooping: (they make men proud) remember that. *Matth. 6. 2.* *Luke 9 23.*

But so much for them, the first sort that stand in the third ranke, that seeke themselves in profit.

2. The second sort are opposite to the former in the way, but they meet in the end, for they seeke themselves too and their owne profits, but it is in shunning of Pluralities, for they will preach against a double benefice, even to the end they may get a double Living, one from the Church, and another from the Countrey: for like the Snake on the Hearth, when in their somewhat too small a being, they have got some pretty warmth by the better benevolence of the people, then they beginne to stirre and hisse to the detriment of them that put this heat into them: and like those unconscionable Pharisees in the Gospel, they lay unsupportable burdens upon some of their too too unable shoulders. *Matth. 23. 4.*

A good Benefice, (as goes the report) is propounded to them, and it lies a great way off, it may be in the Confines of *Utopia*) and it goes against their consciences to hold two livings in that nature, (for you must understand their consciences stand crooked, the cleane contrary way) wherefore if they accept of this proffer, (as the want of temporall sufficiencies doth perswade them) then they must leave their deare and loving people, (which they are loath to doe) wherefore their advise is

craved against such a day, and the matter is referred to their weighty considerations, (which proves too too weighty to many of them) and a long Sermon without blushing is made to that purpose, which like *Hoseas* empty Vine, brings forth fruit onely to it selfe; for at the time appointed, advice desired is returned, with that which was more expected, the promise of a larger contribution upon condition he will not leave them, whereunto they that have more need to receive, must not refuse to give, however against their power and will, (as with griefe in secret they are forced to confesse) lest they should be counted enemies to the Gospel, slighters of their Minister, and live like neglected, suspected persons all their dayes: now certainely, this is the most base, ungodly, and hypocriticall kind of *selfe-seeking*, that is, and without all question, of the two, it is farre lesse offensive in the sight of God to hold two Benefices, if one be not sufficient, then in this base manner to grind the faces of the poore: Well, these are the second sort that stand in the third ranke guilty of *selfe-seeking* in regard of profit.

Hos. 10. 1.

3. The third sort are they that load themselves with thick clay, as the Prophet speakes, I meane, that plunge themselves in multitude of worldly affaires, unbeseeming their profession, as farming, ploughing, or the like, wherein for their owne gaine they are so painefull, that Gods worke must needs be done but slightly, if it be done *ad formam*, whether well or no they passe not: when they have fought themselves in the durt all the week, on Saturday in the afternoone, they beginne to thinke of seeking Christ, or to speake in their owne prophane phrase, then they beginne to provide fodder for their cattell: or it may be it is Sunday morning before they goe about their Sermon; Peradventure some of their wits deserves

Hab. 2. 6.

commenda-

commendation, but to be sure their custome deserves no imitation, for make the best of it, it is to doe Gods work negligently, and curled be he that doth so, *Jer.* 48. *Jer.* 48. 10.

Yea, and marke it, such men too, as their heart on the weeke dayes runnes wholly after their covetousnesse, so for the most part, doth their tongues upon the Sabbath, for what are the maineſt points that such men beat most upon in the Pulpit, but paiment of Tythes, Church duties? and plenty of arguments they can produce for the pressure of this point, which though a modest man haply hath more cause to use, yet he dares not alleadge, lest he should give his people occasion to thinke that contrary to Saint *Pauls* practice, he sought theirs more then them. 2 *Cor.* 12. 14.

It is very true, peoples conscience in tything even every where, is like some Ministers conscience in preaching, it alwayes comes short of duty, and yet (Brethren) let us observe it, of all sinnes, preaching is least prevailing against this sinne, for whatsoever the Minister speakes in this case, they will judge to be spoken in his owne case, what ever he intends, they will taxe him of *selfe-seeking*, for it is a point called *Noli me tangere*, the very touch will infect, but to glance in the Pulpit upon the unconscionableneſse of people in this kind, is the very next way to spread the contagion, such are their natures and constitutions.

And yet (Brethren) this is a common place, and therfore I may the better speake it, and where there is one Lay-man here I would there were a hundred to heare me; but here are the Church-wardens, that for the most part are the ringleaders to dishonesty in this kind, the Proverb holding true in them, The nearer the Church the farther from God, so soone as they have taken the Oath of Relation to the Church, then will they shew them-

themselves injurious one way or other to the chiefe Churchman, and the Devill perhaps perswades them they may doe it that yeare by authority: But as I was saying, (and I pray you be pleased to marke it, you of the Laity, and tell your neighbours of it when you come at home) A Minister may and ought to seeke that which God and the Law hath allotted him for his maintenance, and yet be no *selfe-seeker*, but may seeke Christ in it, and the soules of you his people in it: I warrant you will not beleeve this, but Ile make it plaine unto you.

First, he seekes Christ in it, for Tythes are called Gods portion, *Mal.* 3. 8. the Ministers are but Gods Rent-gatherers, and should they faile in their duty in this kind, we may well fore-see by the unconscionable conditions of men (who above all things love to cheate God of his due) that by the next generation, Christ would have cause to take up his old complaint, *The Foxes have holes, and the Birds of the aire have nests, but the Sonne of man* (Christ Jesus) *hath not where to hide his head*: therefore in seeking their owne dues, you see they may be said to seeke Christ, even to keepe him in the Land amongst you.

Mal. 3. 8.

Matth. 8. 20.

Then secondly, they in this seeke not so much themselves, as they doe you their people, for (marke it) wouldst not thou say that that man did chiefely aime at thy good, that should bestow all his paines and indeavour to save thee from the Gallowes, although he should get to himselfe thereby the price for the Halter? Why, I tell thee, of all thefts, this is the most dangerous and damnable, when thou doest withold or diminish that which is due to the Ministers of God: Now, that the curse which God threatens, *Mal.* 3. might not fall upon thee, thy Minister lookes more narrowly to receive his dues, and it is a part of his duty to thee, lest, I say, thou

Mal. 3. 8, 9.

thou by his remisnesse shouldst pull the curse upon thine owne head: And I pray thee what doth hee get by it? even the price of a two peny halter, for thy Tythes and thy dues which thou payest to him, are but as of that value in respect of thy soule, the whole world is nothing in comparison of that, saies Christ, and I hope thou wilt not deny it if thou loves thy soule: But indeed Brethren, *Matth.16.26.* this is the truth of it, people doe not love their owne soules, it appeares in this, of all men, they doe not care for him that hath the charge of their soules, it goes most against the stomachs of many of them to doe him a common courtesie. Any Lay-man shall have better dealings with them, and shall receive better Tythes from them (where Lay-men doe receive them) then he that hath the charge of their soules, yea, any other Minister, any Lecturer, shall have their affections, and it may be sometimes their monies too, but their owne Pastor that hath the charge of their soules, though he be never so carefull and painfull for their good, shall not get so much as his dues of them: Nay, which is more strange yet, if a Lecturer doth but turne Pastor, and take the charge of soules upon him, it is the very next way to lose many of the peoples loves, which haply before he did injoy, and this some Lecturers fore-see well enough, and therefore refuse to take any such charge upon them.

But what is the reason that people in this sort, affect not him that hath the charge over their soules, when as the Apostle also commands it so expressely, but even because they doe not love their owne soules. *Thes.5.12.*

But (Brethren) I would you would but seriously in your retired thoughts, thinke upon that charge of the Apostle, *Heb.* 13.17. and read over with due consideration that place in the third of *Malachi*, where Tythes are called Gods portion, and where the curse is threatned to *Heb.13.17.*

light upon thoſe that retaine them: and a gracious bleſſing is promiſed to all the reſt of their ſubſtance, to the free, willing, and liberall payers of them: I ſay, if you would but conſider well of thoſe two places, it would never goe ſo againſt your ſtomachs to doe your Miniſter a common courteſie, nor would you ever thinke ill of him, for looking after that which belongs unto him, nor would you ever put him off with the riffe-raffe of your things, as the worſt fleece, the leaſt ſheafe, and the like, nor in your bargaining with him for your Tythes, would you deſire to get a drinking penny as (you call it) by him, which according to the ballance of your owne conſciences (if you can) ſhall be at leaſt halfe in halfe: no nor would you ever thinke you did wrong the Countrey in giving God his due in this or that particular: (what will they ſay, doth he thinke ile wrong the Countrey, pay him Tythes of that or that? no, never while I live) ſo they ſet God and the Countrey at oddes: yea, but woe be to thee and thy Countrey too if God be againſt thee. I ſay (Brethren) if you would but ſeriouſly, when you are alone, thinke well of the matter, theſe things would not be ſo taxable in you as they are.

But this is onely by the way: the third ſort of Miniſters I ſay, that ſeeke themſelves in this ranke of profits, are they that plunge themſelves overmuch in worldly affaires, in reſpect of their temporall demeanes, and regard ſpecially the fat and the fleece, that looke ſo over-ſcrupingly to their Tythes and Offerings, (as too too many there are that exceed the meane both of diſcretion and honeſty too in that kind) I ſay theſe are the third ſort that ſeeke themſelves in their owne profits.

So that (Brethren) conſider all theſe kinds of men, all theſe ſorts of Miniſters, they that ſeeke their owne eaſe, in not preaching, not reſiding, in preaching plauſibly;

they that ſeeke their owne praiſe, in oſtentation of their learning and eloquence, in affecting popularity, in maligning them that are more eminent then themſelves; they that ſeeke their owne profits in hunting after Pluralities, in baſely begging contributions, in giving up themſelves more openly to worldly mindednesſe: I ſay joyn all theſe together, and ſubſtract them out of the generall number of the Clergy throughout the Land, and no doubt but the firſt propoſition will be found true, that the greater part of the Clergy ſeeke their owne: Here are nine parts you ſee, haply I might name more, but I would gladly ſhew my ſelfe as charitable, as I would have my neighbours conſcionable, and leave God the Tenth.

But theſe be onely the Clergy *primi ordinis*, of the firſt and principall ſort, now if the chiefe be ſuch, *Hæc ſi Domini faciunt*, if they that ſhould be moſt conſcionable doe thus tranſgreſſe, *audent non talia fures* thinke you? will not thoſe of the inferiour ſort be found as guilty: thoſe that we call *Eccleſiaſtici collaterales*, becauſe they doe *Eccleſiam concomitari*, they depend upon the Church as neceſſary evils, though evill, yet in ſome ſort neceſſary: I mean your Eccleſiaſtical Courtiers, your Procters, Apparitours, Regiſters, and the reſt (as they are deemed) of that infamous ranke that are (*date verbo veniam*) *Damoni Comedones*, Fellow-commoners with the Devill, for like him, they live onely upon the ſinnes of the people, joying (as he doth) in the number of ſins, in the multitude of preſentments.

What ſhall I ſay of theſe, that they ſeeke their owne? (ſure I ſhould wrong them then) No, they ſeeke more then their owne, for ſome of their Courts (in regard of ſome of their conſciences) are as unſatiable as Hell, wherein themſelves play the Devill, and if they get a man in, they will hold him faſt, either by right or wrong,

till

till in their kind they have devoured him.

Had these kind of Harpies appeared in the world in Saint *Pauls* dayes, he needed not to have delivered the incestuous Corinthian unto Satan, for had he but put him into their hands, it had beene torment sufficient; yea, and like Satan too, they are not onely executioners in their kind, but accusers also, for to get a man into their circles, they will either find faults or coyne them; as it was said of *him*, *Aut viam inveniet aut faciet*, so may it of them, they will either find wayes to bring men into trouble, or invent them, by raising false staunders, rumours, or the like, and then forsooth, cite them into their owne Courts for a scandall: Surely if ever it might lawfully be said of any, that they are greater sinners then other men, it may be spoken of these, for these are those hellish Hagges, or Lamiæ, that have eyes onely to looke abroad, to pry out other mens faults, and make no use of them at their owne home, they feed, as was said, of the Devils diet, they are even according to his owne tooth, he feeds upon sinne, and so doe they, and in this respect they must needs be the greatest sinners, for as hee that lives upon poyson, must needs have a poysoned body (and it is *Gellius* (I take it) that mentions such a one, who in this respect poysoned all the Fleas that bit him:) so they that in this sort live all upon sinne, must needs be the greatest sinners, they must needs be the most poysonous creatures. But these, as I said, are but *Ecclesiastici collaterales*, the hangbies of the Church, not principally here intended by the Apostle, and therefore indeed (as not worth the naming) let it suffice onely thus farre by the way to mention them.

1 Cor. 5. 5.

Haniball.

2. *Propos.* And so now I have done with the first Proposition, I have shewed you that most Ecclesiastickes seeke themselves. I come now to the second, which is a necessary consequent

conſequent of the former: for if moſt ſeeke themſelves, if nine parts in tenne ſeeke their owne, then few ſeeke Chriſt, or the things of Chriſt, this followes of neceſſity; and that is the point: few ſeeke Chriſt: Ile onely ſhew you in a word what it is to ſeeke Chriſt, or the things of Chriſt, and ſo come to the next.

The things of Chriſt, what are they? why, ſurely in a word, they are nothing elſe but the Sheepe of Chriſt, the ſoules of men and women, theſe are the things of Chriſt, which he purchaſed you know with the price of his bloud: Now, the Miniſters of the Goſpel are Ambaſſadors for Chriſt and from Chriſt: to looke to theſe his Sheepe, to gather them together into his fold, to acquaint them with his voyce, to keepe them within his paſtures, to give all poſſible care and tendance to them for their good: ſo that to ſeek the things that are Chriſts, is τὰ αὐτῶν, *hoc agere*, whatſoever becomes of our ſelves, or our owne matters, to looke to this, it is to preach the Word, to be inſtant in the ſame, in ſeaſon and out of ſeaſon, to improve, to rebuke when we ſee cauſe, to exhort with all long-ſuffering, and doctrine, it is to watch in all things, for the ſpirituall good of our people, yea, to ſuffer adverſity for their ſakes and the Goſpels, every way making Chriſt knowne unto them by the worke of the Miniſtery; thus to doe, is to ſeeke Chriſt, and the things of Chriſt, for thus did *Timothy* ſeeke them, for thus had *Paul* inſtructed him, as yee may ſee, 2 *Tim.* 4. 2. & 5. *v.* (they are the very words of the Apoſtle there) and yee may ſee it in the verſe following this of the text, that *Timothy* had beene obedient to the Apoſtles inſtructions, as a ſonne to the father, ſo ſaies he of him, (as who ſay) he even ſought Chriſt, as I taught him; which (ſaies he) none elſe doe, that is, none to ſpeake on (as hath beene ſaid) none in compariſon, and the reaſon is, *for all ſeeke their owne.*

2 *Cor.* 5. 20.

2 *Tim.* 4. *v.* 2. *ad* 5.

I, but may not men ſeeke their owne and Chriſts too? O no, Chriſt and themſelves in this reſpect are alwayes in competition, and Saint *Paul* here makes them *Oppoſita*, which is the laſt Propoſition of the three to be conſidered.

3. *Propoſ.* None can ſeeke both their owne things and Chriſts together; not their owne eaſe, nor their owne praiſe, nor their owne profits, together with the things that are Jeſus Chriſts, Ile give you a proofe of each particular, and to haſten.

1. *Ezek.* 34. 2. First, we cannot ſeeke Chriſt and our owne eaſe together, the Prophet *Ezekiel* (as you know) in the 34. *chap.* 2. *verſ.* hath theſe words; *Woe to the Shepheards that feede themſelves* (that is, that ſeeke their owne eaſe) *Should not the Shepheards feed the flock?* (ſaies he) intimating by the word (*ſhould*) that theſe two did not, could not ſtand together, feeding themſelves and the flock: and the Apoſtle, *Gal.* 1. 10. ſaies expreſſely, *If I ſhould goe about to pleaſe men*, (my ſelfe, or any other, in ſeeking my owne eaſe and carnall quiet) abſolutely, I were not the ſervant of Chriſt. *Cal.* 1. 10.

2. *Iohn* 5. 44. Secondly, we cannot ſeeke our owne praiſe and Chriſt together, ſee *Iohn* 5. 44. *How can yee beleeve that receive honour one of another, and ſeeke not the honour that commeth of God?* whence we learne, that they can neither beleeve nor ſeeke Gods glory, that receive honour to themſelves, much leſſe (ſure) can they that ſeeke it.

3. *Matth.* 6. 24. Thirdly, we cannot ſeeke our owne profits and Chriſt together; (you know the place) *Yee cannot ſerve God and Mammon*, and yet more plainely, ſpeaking of a Souldier of Chriſt, 2 *Tim.* 2. 4. *No man that warreth, intangleth himſelfe with the affaires of this life*, becauſe hee would pleaſe him that hath choſen him for a Souldier, (as who ſay) he that doth intangle himſelfe, cannot pleaſe God, 2 *Tim.* 2. 4.

nay

nay doth not deſire it, and ſo briefely you ſee the point proved: now for the Uſe.

Application, as it is ſometimes the death of Sin, ſo it is the life of doctrine: give me leave therefore to adde ſome of this killing life to that which hath beene ſpoken.

And (Brethren) I beſeech you all by that holy Communion and fellowſhip that we have with one another in the worke of Chriſt, that you would ſeriouſly conſider of theſe things, and as you deſire that your people ſhould apply unto themſelves, ſuch doctrines as you propound unto them, and take unto themſelves ſuch reproofes, as come from your mouthes, and doth concerne them; So doe you apply and take to your ſelves, that which I ſhall ſpeake, and may concerne your particular perſons. Nay, be you well aſſured, that as your ſelves ſhall receive the Word, ſo ſhall the Word from your ſelves bee received.

You are all ſtrangers to me, I ſcarce know your faces, much leſſe your natures and conditions, and therefore I neither have aimed, nor can aime at any your particular perſons: to hit ſome I confeſſe I deſire, as (no doubt) but he did that drew the Bow at a venture, (1 *Kings* the laſt *chap.*) and it was a hundred to one, if ſhooting among the croud, (the Army) he hit not ſome, though who hee knew not, it was Gods providence to direct the Arrow into *Ahabs* breaſt; ſo it is twenty to one if in this ſo great Aſſembly I hit not ſome, yea, if I hit not many, the Lord direct my Arrowes as he did his, into the boſomes of the moſt guilty: for undoubtedly, if among the Clergy, there be ſo many ſorts of *ſelfe-ſeekers*, as hath beene ſaid, then who dares affirme with *Corah*, that the whole Congregation is holy, that this whole Congregation is holy?

1 *King.* 22. 34.

Numb. 16. 3.

You therefore in the firſt place (pray give me leave to ſpeake 1.

ſpeake in the ſecond perſon) you I ſay that ſeeke your ſelves in your owne eaſe, whoſe ſtrength is to ſit ſtill, (as *Eſay* ſpeakes in another ſenſe) that feede not the flocke, but onely upon the flocke; in the feare of God thinke upon it, How can you without terrour read all thoſe threatnings againſt idle Shepheards denounced againſt you by the Prophet *Ezekiel*? How can you without trembling, heare that woe to them that be at eaſe in *Sion*, proclaimed by *Amos*? How dare you by your practice ſay after him in the Goſpel, *Soule take thine eaſe*, or body take thine eaſe, when he is gone to Hell before you? will not eaſe ſlay you in the end? then *Solomon* is no man of his word; did not eaſe fit *Moab* for deſtruction? doth not *Jeremy* ſay that that was the cauſe ſhee ſettled upon her Lees? Is not to be given up to ones own eaſe, to be given up to ones owne ſelfe, to ones own hearts luſt? and did you ever read of any ſuch a one, that was freed from himſelfe againe, till the Devill freed him? wee read of ſome that were delivered up to Satan, that were freed againe, as was *Job* in one kind, and the inceſtuous Corinthian in another, their ſpirits were ſaved notwithſtanding in the day of the Lord Jeſus: but you never read of a man that was delivered to himſelfe but went to Hell: Now for a man to be given up to his owne eaſe, I ſay, is to be given up to his owne ſelfe, even over to the very higheſt kind of impiety, to ſit in the ſeate of the ſcornefull, which of three degrees is the higheſt, as we gather from *Pſal.* 1. 1. for you may ſee what the Prophet ſaies in another place, *Pſal.* 123. 4. (ſaies he) *Our ſoule is exceedingly filled with the ſcorning* (of whom?) *of them that be at eaſe*: And (Brethren) is it not ſo? have yee any ſuch ſcorners, flouters, and gibers, of painfull Preachers, and of Sermon-hunting (as they ſcoffingly terme them) or rather more truly of Heaven-hunting people, as

Eſ. 30. 7.
Ezek. 34. 2.
Ezek. 13.
Ezek. 34.
Amos 6. 1.
Luke 12. 19.
Prov. 1. 32.
Ier. 48. 11.
Iob 2. 6.
1 *Cor.* 5.
2 *Cor.* 2.
Pſal. 1. 1.
Pſal. 123. 4.

thoſe

thoſe idle, laſie, non-preaching Miniſters? But *deriſores Deus ipſe deridet*, (ſaies the Wiſeman) yea, he *will laugh at their calamity, and mocke when their feare commeth.* Prov. 3. 34. Prov. 1. 26.

Be wiſe now therefore O yee Miniſters, be painefull O yee Beneficed men, leſt by taking to your ſelves too much liberty, you be given up to your owne liberty, and ſo become in the end the objects of Gods deriſion: O I beſeech you by thoſe mercies of God which your ſelves have taſted above other men, (Ile put my ſelfe into your number, as I have good cauſe) I beſeech you I ſay let us be carefull that theſe received mercies breed not our future miſeries, but while our wages is greater then our fellow-labourers, let us (if it may be) exceed them in our paines-taking, leſt it fare with us, as it did ſometime with the *Iſraelites*, (*Pſal.* 106. 15.) God having granted our requeſt for our bellies, we have leanneſſe therewithall ſent into our ſoules: If we remember well the Apoſtles words, *He that will not labour, muſt not eate*, we would never conceit that God gives us foode to lie ſtill: or if he doth, it is to that end, as men feede their ſwine, to fit them for the ſlaughter: O while we may therefore, let ut thinke upon it; Is not *well done good and faithfull ſervant*, more pleaſing word then *you idle and unprofitable?* will not *enter thou into the joy of thy Lord*, ſound more ſweet, then *throw him into uiter darkneſſe?* Will it not be a heavie hearing, when Chriſt ſhall urge, *Why ſtood yee all the day idle?* when he ſhall bid *remember how thou in thy life time receivedſt thy pleaſure?* Well (Brethren) for the love of Chriſt, let us thinke on theſe things, and drive eaſe betime from our luskiſh ſinfull bodies, that we may partake of that promiſe, *Pſal.* 25. 13. *His ſoule ſhall live at eaſe*, that we may have cauſe to ſay at the laſt day with the ſonne of *Sirack*, *Modicum laboravi & inveni mihi multam requiem.* Pſal. 106. 15. 2 Theſ. 3. 10. Matth. 25. 21. & v. 30. Matth. 29. 6. Luke 16. 25. Pſal. 25. 13. Eccluſ. 51. 37.

And you that have not yet theſe occaſions to be idle, I meane Lecturers, Curats, and the like, that (it may be) more through the idleneſſe of the Paſtors, then out of your owne due worth, doe gleane away the affections of the people, take you heed that hereafter when your table is ſet, it doth not in like ſort prove a ſnare unto you, as it doth to many others: you may haply for the preſent, inveigh bitterly againſt them that are guilty in this kind, and hereafter be condemned your ſelves, *de eodem crimine*, *Let him that thinketh he ſtands take heed leſt hee fall*, for it is not poverty (as the common vote goeth) but rather plenty that proves the man: As the fining pot to the gold, and the furnace to the ſilver, ſo is a man according to his dignity (ſaies wiſe *Solomon*) *Prov.* 27. But ſo much for the firſt.

1 *Cor.* 10.12.

Prov. 27.21.

2. Now for the ſecond ſort: you that are non-Reſidents, that neither feed your flocke, nor know your flocke, what ſhall I ſay to you? you are like the good Shepheard in no reſpect, for you neither know yours, nor are known of yours: the Thiefe comes not but for to ſteale, ſaies Chriſt, (*John* 10.) ſpeaking of the falſe Shepheards: ſo you come not but to take that wages you never earned; Againe he ſpeakes in the ſame Chapter, of ſome that came before him, that were Theeves and Robbers, and he addes, the Sheepe did not heare them, it may be ſaid of you that come after him, your Sheepe doe not heare you: verily you are worſe then the hireling there mentioned, for he flees not till he ſees the Wolfe come, but you flee before-hand, to give occaſion to his comming; it was the hirelings fault in Chriſts time, not to care for the Sheepe, but now it is the fault of our chiefe Shepheards, he cares not for the Sheep (ſaies Chriſt) becauſe he is an hireling, but if Chriſt were here now, he muſt turne his note, and ſay, he cares not for them becauſe he is their Shepheard.

John 10.10.

Verſ. 8.

Verſ. 12.13.

Sure

Sure you know [Shepheard] is a Relative word, and muſt confeſſe his *Correlatum*, and ſo no doubt but you will doe; you will not deny that you have a Living, but withall, you have a rule, which you learned when you were freſhmen, and make more uſe of it now then you did then, and that is this: *Diſtantia non tollit Relationem*: But by your favour that rule is not *vera omnis*, for *Non tenet in Sacris*; But however, what ſay you to [Paſtor] then? that inferres a preſence, and for the word [Watchman, to be ſure] that forbids non-Reſidence.

Well (Brethren) the day will come, when you ſhall hear the voyce, *Reddite rationem villicationis veſtræ*, How you will be able to ſay, Of them thou haſt given us in charge, we have loſt none, I know not; Nay, ſee you to it, if yee ſhall not rather have cauſe to ſay, Of them thou haſt given us in charge we have looked to none: Certainly of all men, you have cauſe to feare a *Neſcio vos*, as a due reward to a *Neſcio Oves*; wherefore for your owne ſakes, while you have time, doe as the Apoſtle bids, feed the flocke of Chriſt that depends upon you, 1 *Pet.* 5. 2. Nay, remember but what Chriſt ſaid to *Peter*: Peter (ſaies he) *Loveſt thou me? then feed my Sheepe. Probatio dilectionis eſt exhibitio operis.*

Luke 16.2. *Iohn* 17.12. *Matth.* 7.23. 1 *Pet.* 5.2. *Iohn* 21.17.

And for you in the third place, that preach plauſibly to live peaceably, that ſeeke eaſe by ſoothing, you faithleſſe, unfaithfull, faint-hearted Preachers, you are in the eſteeme of Gods Spirit a Generation of the vileſt men; for you are called, *Eſ.* 9. 15. the taile of the people: the Prophet that teacheth lies is the taile, and you teach lies, when you dawbe with your untempered morter, when you promiſe to the rotten and unhumbled ſoules of men life and peace, when terrible things are at hand, even garments roll'd in bloud, devouring flames, and everla-ſting burnings: Aſſuredly it will little availe you at the laſt

3.

Eſ. 9.15. *Ezek.* 13.10. *Eſ.* 9.5. *Eſ.* 33.14.

*Matth.*7.22. *Phil.*3.18. *Gal.*6.12. laſt day to ſay, *Have not we preached in thy Name*; for you are (if not enemies) at leaſt diſdainers of the Croſſe of Chriſt: your preaching in his Name is to little purpoſe, unleſſe it be ſometime with his Croſſe upon your ſhoulders, they preach beſt in Chriſts name, that preach by ſufferings.

I pray (Brethren) let us lay it to our hearts, we in a ſpeciall manner have taken the Lords preſſe-money, when we were ordained into the Miniſtery, and therefore bound to goe to warre; yea, and to bid defiance to the whole world, in as much as Saint *John* ſaies it lies all in wickedneſſe. *Bellum* (you know) in Latin ſignifies both warre and good, and ſure in this they goe both together, no warre without, no good within, free from oppoſition, voyd of goodneſſe; we can never play the parts of right Souldiers or valiant Captaines, but when the enemy is about our eares: we are never to any purpoſe laying ſiege to Heaven, but when we are ſuffering violence, *and the violent take it by force*, ſaies our Saviour, not the plauſible: No, we cannot upon ſufficient grounds thinke that we are rightly ſowing Gods Pearles, unleſſe ſome Dogges turne againe and rend us; that we are of *Jeremies* perfect ſtampe, unleſſe we be accounted contentious; that we are true *Ezekiels*, unleſſe the Scorpions bite us; or like *David*, men *after Gods owne heart*, unleſſe the Lions roar upon us; that we are any of God Almighties Lambs, unleſſe our habitation be among the Wolves; Whats Chriſts Sheep muſt beare Chriſts marks, *I beare in my body the markes of the Lord Jeſus*, (ſaies the Apoſtle) and what are they, but railings, revilings, oppoſitions, chaines (if need be) and impriſonments: for the hope of *Iſraels* ſake (ſaies the Apoſtle) I am bound with this chain, yea, and he was as proud (if we may uſe that word) of that his Iron chaine, as the beſt Alderman in *London*

1 *Iohn* 5.19. *Matth.*11.12. *Matth.*7.6. *Ier.*15.10. *Ezek.*2.6. *Pſal.*57.4. *Matth.*10.16. *Gal.*6.17. *Act.*28. *Col.*1.24.

of

of his chaine of gold, and more reaſon he had for it, and the Apoſtle commends *Oneſiphorus* for this, that he was not aſhamed of his chaine; and doth it become us to be affraid of its chinking? We read of *Iohn* the Baptiſt, how he preached his head off, he preached ſo long againſt the ſins of the great ones, til his head was ſent in for a ſecond courſe; And our Saviour himſelf preached ſo long and ſo plainely againſt their ſinnes, till they ſtoned him out of the Pulpit, *Iohn* 8. yea, hee ſpake ſo home into the boſomes of the Scribes and Phariſees, that were (as you are) the teachers of others, that the text ſaies in another place, *they perceived that he meaned them*: And he that is truly Chriſts, muſt follow him: *Yee have me for an example*, ſaies he, yea, and God promiſeth us, *Ier.* 1. Hee will make us as iron pillars, and wals of braſſe, that though men oppoſe, they ſhall not prevaile againſt us: Nay, there is no better way to get reſpect and eſteeme to our perſons, then faithfulneſſe and unpartialneſſe in this kinde, *He that rebuketh a man ſhall find more favour in the end, then he that flattereth* (ſaies wiſe *Solomon*;) and the Apoſtle chargeth *Titus* to looke to it, that no man deſpiſe him, preſcribes him this courſe amongſt the reſt, *to rebuke with all authority*: Nay, the Lord ſaies to the ſoothing Prieſts, *Mal.* 2. 9. *I have made you deſpiſed, and vile before all the people, becauſe you have not kept my wayes, but have beene partiall in the Law*: and looke about you, what Preachers are moſt affected and followed, what doe people goe out of their Pariſhes for to ſee? *Reeds ſhaken with the wind*, to heare thoſe that are timerous and fearfull? No, but ſuch as like *Iohn* the *Baptiſt*, come in the ſpirit of *Elias*, as reſolute as he was when he came to *Ahab* in the ſecond perſon, *It is thou and thy Fathers houſe that troubleth Iſrael*: ſo *Iohn* to *Herod*, *It is not lawfull for thee to have thy brothers wife*, Therefore (Brethren)

Matth. 21.45. *Luke* 20.19. *Iohn* 13.15. *Ier.* 1.18.19. *Prov.* 28.23. *Tit.* 2.15. *Mal.* 2.9. *Matth.* 11.7. *Luke* 1.17. 1 *King.* 18.17. *Matth.* 14.4.

(as the Apoſtle adviſeth) let us be carefull to quit our
1. Cor. 16.13. ſelves like men, like Captaines, and not like cowards, among the people over whom God hath ſet us: for as concerning others that are beyond our reach, Kings, Magiſtrates, Biſhops, Governours, or the like, to meddle with them or their ſinnes, (unleſſe we are called to ſpeake before them) for ought I know it is beyond our Commiſſion.) But I ſay towards them that are under our charge, let us prove our ſelves to be of the truth, (as Chriſt did) by not regarding their perſons in our preach-
Matth. 22.16. ing: *Maſter* (ſay they) *we know that thou art of the truth, and teacheſt the way of God truly:* (how did they know it?) why, *thou careſt not for man* (ſay they) *neither conſidereſt the perſon of men* (namely in thy teaching:) Let us beare in mind, the fearfull are in as bad a caſe as the unbeleevers: yea, as Murderers, Whoremongers, Sorcerers, and Idolaters, for all ſhall have a part together in
Rev. 21.8. the Lake, *Revel.* 21. 8. In a word, remember but that woe to them that ſowe pillowes under mens elbowes, *Ezek.*
Ezek 13.18. 13. 18. that woe of God is more unſupportable then the malice of all men.

4. And now in the fourth place, you that ſeeke your ſelves in praiſe, by a learned and unintelligible kind of preaching, that by your Cookiſhneſſe in your Sermons, as by forced ſawces, doe take away the wholſome reliſh from the good word of God, when you follow theſe courſes you doe in a ſpeciall manner lay open your ſelves not onely to be vaine-glorious, but alſo very fooliſh, if you thinke your gawiſh flouriſhes can adde any more excellency to the Majeſty of Gods word, then a painted face can adde commendation to an honeſt woman; No Brethren, the Word of God, when it is moſt naked in it ſelfe, is then moſt mighty in operation, moſt keene and cutting, and our Art doth but take away its edge: and

this

this the Apoſtle was well aware of, when he came to the *Corinthians* not with the inticing ſpeech of mans eloquence, but with the plaine evidence of the ſpirit and of power; the Word of God you know is ſaid to be as a *two-edged ſword*; now if you would have your ſword cut, you muſt unſcabberd it, not put it into a ſheath, but make it naked and bare, for then it will be moſt ſharpe and piercing. 1 *Cor.* 2. 4. *Heb.* 4. 12.

Brethren I confeſſe it is a hard thing for a man to deny himſelfe in this, our Religion for the moſt part lies more in the head then it doth in the heart, and that is the reaſon that our preaching for the moſt part is more heady then hearty: yea, but if we would have it goe to the heart, we muſt have it come from the heart: if we ſincerely covet to make our people good Chriſtians, we muſt not mind to ſhew our ſelves great Schollers, for then God will not bleſſe our labours. It was ſaid of our Saviour, that he preached, not as himſelfe was able to ſpeake, but as they were able to heare, and therefore is it ſaid in another place, *the common people heard him gladly*: So muſt we (Brethren) if we will be like Chriſt, and ſeeke the good of our people, deſcend to their capacities, be plaine, that we may be profitable, and alwayes pray, that we may have the evidence of the ſpirit, that we may be powerfull, for this will bring a man peace at the laſt: this courſe ſhall be rewarded with a *well done good and faithfull ſervant*. In a word, remember what is ſaid, 2 *Cor.* 10. the laſt *verſ.* not he that commends himſelfe, is approved, but he whom the Lord commendeth. *Mar.* 4. 33. *Mar.* 12. 37. *Matth.* 25. 21. 2 *Cor.* 10. 18.

Well, in the fifth place, you that ſeeke your ſelves in popularity, in affecting to be followed, you Rurall Gods, you *Pans* of the Countrey, that Pope-like do covet to over-top all your Brethren: what have you above others, that you have not received? why then doe you glory as 5. 1 *Cor.* 4. 7.

if you received it not? as if you by your own power and
Act. 3.12. authority had made theſe or theſe men whole, had converted ſuch or ſuch? Why ſhould *Great is Diana of the E-*
Act. 19.28. *pheſians*, ſound ſo ſweetly in your eares? What will *vox populi* doe you good, when you are raked up in the duſt? it may lift you up for the preſent, and yet clap you under hatches in the end: if you take, commonly (with the fiſh) you are alſo taken, nor doe you more rob your fellow Miniſters of love, then you doe your ſelves of liberty: your humour of all others is a moſt dangerous humour, and ſo much the more dangerous, becauſe ſo pleaſing to nature; it puffeth up, it cauſeth you to deſpiſe your fellow-labourers, and to be to them-ward too too full of domineering; yea, and it occaſioneth neglect to them from others, and much ill will from them unto your ſelves; nay, it oft-times takes away the authority from the Word of God, for (with the people) that reliſheth well from no mans mouth, but ſuch as yours, to whom they are devoted, what you ſay is their Scripture, *ipſe dixit*, he holds it, that's enough, and he muſt needs erre from the truth (in their deeme) that contradicts it.

Ah (Brethren) that we had but hearts to conſider theſe inconveniences, and to remember that we are not for our ſelves, but are all fellow-labourers, for one and the ſame Maſter, and therefore for the worke ſake wee ſhould ſtrive to maintaine the credit of one another, eſpecially with their own people, and be more afflicted to ſee our neighbour Miniſter forſaken, then affected to ſee our ſelves followed; for when hee is forſaken, there is a fault either in him or them, and we ſhould grieve at the faults of all: if we marke but the Apoſtles cuſtome, we ſhall ſee how carefull every where he was to maintaine the credit of his fellow Miniſters, though they were inferiour to him in gifts, yet he did not affect to beare a-

way

way the Bell from them, we may ſee in the Epiſtle to the *Coloſſians*, how he cals *Tychicus* and *Epaphras*, faithfull Paſtors, and commends them exceedingly to their owne people, (for indeed a man may be faithfull in the exerciſe of two Talents, as well as in the exerciſe of five) and ſo in this Chapter of the text, how doth he commend *Timothy* and *Epaphroditus* to the *Philippians*, to whom they were appointed Preachers? O (Brethren) if wee would but do ſo too, I dare ſay God Almighty would conne us thanke for it, for ſo ſhould we further one another in his worke, and not hinder one another as we doe. *Col.* 4. *v.* 7. *&* 12. *Matth.* 25. *v.* 21. *&* 23. *Phil.* 2. *v.* 20. *&c.* *Verſ.* 25. *ad* 30.

And I would alſo that you in the ſixth place would in a ſpeciall manner conſider this, you black-mouthed Miniſters, that are ſo brim-full to the very mouth of envy and pride, that to empty your ſelves, you are faine to go a backbiting in ſecret of them, that are more worthily famous then your ſelves, to ſpit out your filthy venome againſt their harmleſſe, and well-deſerving perſons, when you ſee the people reſorting to them. I ſay I would you would think upon this: for I pray, how do you rejoyce at the good they doe, when you ſo maligne them? how do you ſeeke Chriſt when you fret at the faithfulneſſe and painefulneſſe that is uſed in his ſervice? you would like *Magus*, be famous too, but with him you reape nought but diſgrace by theſe courſes, and a further poſſibility of Hell to come: Have yee not marked the ſtory of the Viper? *Acts* 28. Why? that is the very embleme of one of you; The text ſaies, *verſ.* 3. there came a Viper out of the heat and leaped upon Saint *Pauls* hand, (now you muſt underſtand by the way that Saint *Paul* was the honeſteſt man in all the company;) Now, when the Barbarians ſaw this, they preſently concluded Saint *Paul* was a murderer, one whom Vengeance would not ſuffer to live: but after a while Saint *Paul* ſhakes the Viper into the fire, 6. *Act.* 8. 18. *Act.* 28. 3. *&c.*

and himſelfe remained whole and ſound, which when the people ſaw, they preſently changed their note, and ſaid Saint *Paul* was a God: So theſe venome-mouthed wretches, like that Viper, out of the heat of their malice, lay hold on the beſt and honeſteſt men, endeavouring to kill them with their empoyſoned tongues; now when the Biſhops and others that be not acquainted with the true conditions of theſe men, heare theſe things of them, they preſently cenſure them, as the Barbarians did *Paul*, to be naughty and wicked men: yea, but let them ſtay awhile, and they ſhall ſee the Vipers onely to fall into Hell-fire, and the other remaining harmleſſe and innocent, ſhall be knowne to all, to be good men, and men of God: You that be guilty of theſe things, I pray you take them to your ſelves, and ſee unto them.

7. 8. 9. In the next place, you that ſeek your ſelves in your own profits, there be three ſorts of you, I wil ſhut you up altogether, (becauſe I begin to grow tedious to my ſelf, and I feare much more to ſome of you:) In a word, you plainely diſcover that your paines for Chriſt is little worth, in that you looke for a reward in this world; True vertue (ſaies a Heathen man) ſcornes to expect, or looke after an earthly Crowne; our Saviour tels us *that his Kingdome is not of this world*, and why? that his Diſciples might not (as you doe) thinke of greatneſſe or riches here: I pray, what became of your forefather *Demas* that forſooke *Paul*, to embrace this preſent world? the text ſaies he went to *Theſſalonica*, and *Dorotheus* ſaies, he became an Idoll Prieſt there, and no marvell if he proves the Devils Prieſt, that was Mammons Chaplaine: Covetouſneſſe, ſaies the Apoſtle, *is the roote of evill*, which while ſome luſted after, *they erred from the faith, and pierced themſelves through with many ſorrowes*; But thou O man of God (ſaies he) ſhunne theſe things: So ſay I

John 18.36.

2 *Tim.* 4.10.

1 *Tim.* 6.10.

to

to you, O men of God, ſhunne theſe things, you above all men, becauſe you are men of God; becauſe Chriſt (in a ſpeciall manner) *hath choſen you out of the world*, therefore it beſeemes not you above all, to mind the things of this world; becauſe you are the Salt to ſeaſon others, above all it becomes not you to be unſavoury; becauſe you muſt preach againſt covetouſneſſe, of all others it becomes not you to be covetous; you muſt helpe to draw up other mens affections to the things above, therefore it beſeemes not you to have your affections intangled upon the things below: With what face can you preach the doctrine of faith, when you your ſelves are ſo incredulous as not to truſt God for the matters of this life, when as himſelfe hath ſo expreſſely ſaid, *He will be Levies portion? Deut.* 10.9. Doubtleſſe the cauſe that many Miniſters children come to penury and miſery, is not for that their Parents left them ſo little, but becauſe they left them ſo much: (namely) beſides the Lord, if not rather without the Lord, they were not ſo carefull to leave the Lord their portion, as to leave them a portion of wealth: Ah (ſaies Chriſt) ſeeke the Kingdome of Heaven, and all things neceſſary ſhall be ſupplyed, (namely to thee and thine) preach the Word diligently and impartially, and God will provide for thee; the Ravens ſhall feed thee, as they did *Elias*, that is, the very carrionly wretches of the world ſhall helpe to ſuſtain thee; God hath their hearts in his hand, and he ſhall make them doe it. Ah (Brethren) that we would but all reſolve to be at the Lords finding, and to take onely that which God ſhall worke for us, and caſt upon us, without our ſeeking or ſuing for, by any other meanes then by following our callings, though we have but a little, we ſhall have more content in it, then others have in a great deale: *A little that the righteous hath, is better then great riches*

John 15.19.

Matth. 5.13.

Deut. 10.9.

Matth. 6.33.

1 King. 17.4.

Pſal. 37.16.

riches of the ungodly: O Brethren, how the Lords hand doth ſweeten a bleſſing, over any hand doth whatſoever! I praiſe my God (I can ſay it) I take not ſo much comfort in what I have, as I doe in this that God gave it, it was his onely working, *Deus nobis hæc otia fecit.*

Or howſoever (Brethren) howſoever, ſhould God deferre our pay till our day be done, yet then we ſhall have it heaped up and running over, we ſhall be the firſt of all
*Rev.*11.18. that ſhall receive our reward, *Rev.* 11. 18. and our wa-
*Matth.*5.12. ges ſhall be great too, *Matth.* 5. 12. *Great is your reward in Heaven, and they that turne many to righteouſneſſe, ſhall ſhine as the Starres for ever and ever*, ſaies the Prophet
*Dan.*12.3. *Daniel*, and doubtleſſe let us thinke this, the more reward we have before-hand, the leſſe ſhall we have hereafter.

Wherefore (Brethren) I beſeech you, let us not ſhew our ſelves to be of the number of them, that Saint *Paul*
2 *Cor.*2.17. ſpeakes of, that make merchandize of the word of God, take heed of *Aurum*, leſt it prove *Tholoſſanum*, remember how *Judas* bagge burſt him, and *Dives* wealth damn'd him: to ſeeke after wealth and promotion in this kinde,
2 *Pet.*2.15. is to follow the errour of *Balaam*, as Saint *Peter* and Saint
Jude 11. *Jude* ſay, and riches in this kind are called *the wages of unrighteouſneſſe*: and if you marke it in a Clergy man, to
1 *Pet.*5.2. the word *Lucre* is alwayes *filthy* annexed, Feed the flock
1 *Tim.*3.3. of Chriſt, not for filthy lucre, 1 *Pet.* 5. 2. *&c.*
*Tit.*1.11. And away with that damned uſury, that gets ſo much ſtrength by the practice of ſome of the Clergy; nay, ſome amongſt us have got a tricke, but it is of the Devils teaching, to goe beyond God Almighties reach (as they thinke) in putting out their monies, they have invented a new way, which he never thought on, they will put out 20. li. to have 30. or 40. li. payed them for it, by equall payments in ſixe or ſeven yeares ſpace,

(or

(or after that fashion, I know not the particulars.) But if usury it selfe be a sinne) when God will indure to be mocked, then this trick will hold, but not.

And you of the Clergy that are Landlords, and have Grounds or Houses to let, I would you would be ashamed of your selves for your unconscionable griping and handling of people in this kind, to be sure others are ashamed of you, when they heare poore folke putting it into their private Letany, from being a Clergy-mans Tenant, *good Lord deliver us.*

And you my Brethren that have wherewithall to keep houses, be liberall, be hospitall, the Apostle, 1 *Tim.* 3. 2. saies, it is part of the office of a Minister, *to be given to hospitality*: Nay, thinke this without question, whatsoever we have from the Church, more then is sufficient for our selves and families, of right belongs to the poore, yea, and further, if we have wherewithall, and doe not preach with our hands as well as with our tongues, we shall make but a poore work on it: and let me adde this, assuredly, there neither is nor can be any such inward pleasure or sweet content to the mind, as to see a poore man cry for joy, at the receit of an unexpected two pence, or three pence, when he begs but for an half penny. 1 *Tim.* 3. 2.

And you of the Clergy that are so politicke in the affaires of this world, as many of you be, pray remember that saying, *the wisdome of this world is foolishnesse with God*: and therefore the more wiser you grow in worldly matters, the more foolish you grow to God-ward; and indeed if you marke it, these Ministers for the most part, that are most able to give advice in worldly matters, are commonly the silliest Preachers, and the poorest Divines, and on the other side, the Proverb holds true, the greatest Scholars are none of the wisest men. 1 *Cor.* 1. 20.

Verily I am perswaded this kinde of worldlinesse

in many Ministers shall be required at the Parishioners hands, for if they were not so full of fraud, and couzenage, and unjust dealing, but would pay the Ministers their dues honestly and quietly, they would never be driven so to looke after them, or to study the law to know their owne.

And therefore (my Brethren of the Laity) pray let me lose a few more words among you before I goe: you complaine that your Ministers are covetous, and close, and nigh and shrewd men for the world, you may thanke your selves for it, you make them so, for if you had but so much honesty to pay unto God the things that are Gods, that they are intrusted to looke unto, they would mind their bookes more and the world lesse.

But you would have your Minister keep a good house, and feast you all over from one end of the towne to the other, and in requitall of his kindnesse, you will cast all the burden of the poore upon his necke if you can, and very mannerly spare your own purse, & cozen him of half his dues beside, & when your consciences begin to croke, & to grumble at your so doing, you can stop their mouths with your new found distinction, that you allow him as much as the tenth of the ground comes too, that is according to the rent you pay for the Land: but he shall not have the tenth of your labours: and therefore you will pay your selves for them, you will scale from him so much as shall pay for the tenth of plowing, and harrowing, and reaping, and mowing, for horse and man and all: and this you thinke you may doe, and with this cheating distinction, for the present you stop the mouthes of your consciences. But (by your favour) if this were honest dealing, then God Almighty was much to blame, when hee commanded the people, not onely to pay, but also to bring their tythes unto *Jerusalem*, in that he

did not withall command the Priests to allow them somewhat backe againe for their labours, no, no, but your wisdome comes from a deeper bottome, then God Almighties did, it comes from Hell, and to Hell it will carry you.

But you (my Brethren of my Clergy) when you heare any of your Parishioners nibling upon this distinction, crosse him in your books for a cheating knave, for I warrant you he hath cozened you already, or he meanes to cozen you.

And (my Brethren) we shall doe well to looke unto it, and prevent a danger before it comes, for doubtlesse these *inconscionabiles coloni*, doe intend to bring Ministers to take their Tythes according to the Rents of their Lands, and not according to the fruits of their Lands, yea, and let a man but for quietnesse sake yeeld unto them once, you shall have them come the next yeare and complaine they have a hard bargaine, and then you shall not get so much, and so in the conclusion it will come to this passe, we shall get nothing at all.

Ah, but my Brethren (you of the Laity) have a care of your soules for all that you had best, and expresse the same in loving your Ministers, and in paying them their dues, that they may be incouraged to have a care of your soules too, as of the things of Jesus Christ, you have a condition among you, but it is a very ill-favoured one, you will not above all doe your Minister a courtesie, for feare of raising a custome, no, you will scarce be conscionable some of you, for feare of bringing it into a a custome, and you thinke it a great credit unto your selves to be the maintainers of a Towne-faction against your Pastors: O no, doubt but it will be very sweet and comfortable unto you, when you lie upon your death-beds, yea, and if you have never a foote of Land in the

Towne of your owne, so much the more comfortable: O but (Brethren) in sober sadnesse, let me tell you it will be but poore comfort when sad death shall lay his cold clawes upon you, to summon you to the Judgement-seat of him whose servants and stewards you have opposed: No, no, but believe it, it will be more comfortable, if you can remember, that you have alwayes beene in love and peace, and friendship with your Minister, and have never beene failing to doe him any courtesie, because he is the messenger of God, for your good, nor did you ever desire to get any thing from him but grace and knowledge; surely (Brethren) these thoughts will bee more comfortable then the other, wherefore if you desire peace upon your death-beds, thinke on these things before hand, and so I have done also with you.

And now in the last place of all: you Courtiers, you will one day lie upon your death-beds too, (for Lawyers also die,) and you will heare *a reddite rationem villicationis vestræ*, render an account of all your dishonest doings: you looke (I warrant you) to see a great many Presentments to day, yea but when you see them, and look upon them, I would have you but thinke thus with your selves, the time will come, when we our selves shall be presented, our owne consciences shall make the Bill, and the Devill shall play the Churchwarden to put it in: I would you would thinke thus, I say, when you are taking and looking upon your Presentments, for it may be the thought of it may doe you some good, it may make you carefull in some sort to punish sinne, (as your place requires) and not so altogether (as may be noted) to take money, for if an Adulterer, or an unclean person be put into your Court, if he hath money you will connive at him upon him, if he hath enough, Pope-

like,

like, you will sell him a Pardon, if but a little, yet for that little sake, you will deigne him an Order or Penance: but if he hath none (I speak upon some grounds) then he comes off (for ought we see) clearely, not a word more as we heare is spoken to him, and we that are his Ministers (in the meane time) dare not admit him to the Sacrament, lest our selves should come into danger, lest you should lie to get us into your lurches: Now is this right? is this honesty? is this according to the will of God think you nay, is this the mind of our Governours that permit you in your offices? no, I beleeve it is not, but you wrong them, you abuse us, and you offend God, and injure and defame our Church most of all: And I am perswaded, did they (I meane our Bishops and the rest) that have put you in your places, but know as much of you in matters of this nature, as God knowes, they would not be so long-suffering as he.

Nay, let me adde this, I thinke verily, if you were but as conscionable in punishing sin and evill (as your place requires) as you seeme to be unconscionable in taking monies, your gaine would be much more then it is, and where you have one Presentment, you would have three or foure, for I am perswaded many Ministers had rather suffer some wrong at their peoples hands, then put them into your hands, you are so tedious and griping in your dealings with them, for my owne part it was in my mind to have presented some two or three matters, but partly upon these considerations I have forborne, and I beleeve some of my Brethren have bin somtime of the same mind, so that if you would but doe, as you ought to doe, you should get more by us then you are like to get, & besides your gettings would be attended with Gods blessings, and your soules might haply goe to Heaven in the conclusion, wherefore be requested for your owne sakes, to looke

ſometimes upon your owne ſelves, and thinke ſometimes upon your owne dealings, and preſent ſometimes your owne ſinnes, with ſorrow, teares, and confeſſion before the Lords eyes, you may ſave the Devill a labour at the laſt day.

Thus (Brethren) I have held you longer then I thought I ſhould, but if you well conſider: I had many ſorts to ſpeake unto, and to ſpeake to every one a little, I could ſpeake no leſſe, and now I make no queſtion, but with *Sampſon*, I have pull'd a houſe upon mine owne head, I meane much ſecret diſlike and evill will, from every body for my plainenesſe, but if I have, it is no more then I fore-expected, and as *Sampſon* did, if with my ſelfe I ſlay or wound the guilty, I care not: I ſay with him, let me loſe my life, (my credit, my eſteeme, or what you will) with the Philiſtims, I am contented, and if my conſcience could but tell me, that in every action I ever did, in every Sermon I ever preached, I had as truly ſought Chriſt, as it ſuggeſts unto me I have deſired to doe in this, I would boldly conclude with that *Simeon* in the Goſpel: *Lord now let thy ſervant depart in peace*; and ſo farewell.

Iude 16.30.

Luke 2.29.

Gratia & gloria, Deo & Chriſto, Jeſu & adjutori meo, Amen.

FINIS.

THE SECOND

SERMON PREACHED AT THE PVBLIKE LECTVRE AT *STORTFORD*,

August 3. 1637.

Wherein is discovered the carriage of a wise man in evill times.

By EDVVARD SYMONS, *Minister of* Rayne *in* Essex.

PROV. 29. 11.

A foole uttereth all his mind, but a wise man keepeth it in till afterwards.

LONDON,
Printed by *R. C.* for *Andrew Crooke*, and are to be sold at his shop, at the signe of the Greene Dragon in *Pauls* Church-yard. 1642.

THE SECOND SERMON PREACHED AT THE PVBLIKE LECTVRE AT STOWTFORD,

August 9. 1637.

Wherein is discovered the carriage of a wise man in evil times.

By EDWARD SYNGE, Minister of Rayne in Essex.

PROV. 29. 11.

A fault utterethall his mind, but a wise man hopeth, in till afterwards.

LONDON

Printed by A. C. [illegible] Crooke, and are to be sold at his shop at the sign of the Greene Dragon in Paris Chirchyard. 1642.

A WISE MANS CARRIAGE IN EVILL TIMES.

AMOS 5. 13.

Therefore the prudent ſhall keepe ſilence in that time, for it is an evill time.

THeſe words doe teach how godly and wiſe men ſhall behave themſelves in ſinfull and dangerous times, (for ſuch are evil times) they *ſhal keep ſilence*, ſaies the text, they ſhal ſay but little whatſoever they thinke, God ſhall inable them with that gift, by inlarging unto them wiſdome and prudence, for in Chriſt he aboundeth toward all his, in wiſdome and prudence, *Epheſ.* 1. 8. in ſo much that what is ſaid of Chriſt, *Eſ.* 52. 13. *Behold*

my ſervant ſhall deale prudently; may and ſhall in ſome ſort be ſaid of each of them, behold they ſhall deale prudently, which prudence of theirs, they ſhall one way expreſſe, by keeping *ſilence in evill times*, as the text infers.

Many talk, that theſe times wherein we live are *evill times*, if they be, (as they ſay) it were well if they would ſhew themſelves *prudent* by this marke, and keepe ſilence in them; ſome thinke it their wiſdome to ſpeake much and to write much, and to inveigh and exclaime much, and to find much fault wherſoere they come, and to caſt much blame upon them, that perhaps deſerve it not, this they thinke their beſt wiſdome, by this appeares their deepe inſight; yea, but the Prophet here is of a cleane contrary opinion, he thinkes that prudence in ſuch times doth beſt appeare by keeping ſilence.

Well, but whether the times are evill or no: it is not undertaken to be any part of my office at this time to determine, onely this I am ſure, it were good that ſome people would keepe a little more ſilence then they doe, and therefore this text cannot be unſeaſonable or unſutable for theſe times, eſpecially if they be (as ſome cry out and doe ſuppoſe) to teach people good behaviour.

From the words we note theſe following particulars.

1. Some times are worſe then others, for the Prophet doth particularize in that time, which he cals *an evill time*.

2. Wiſe and godly men doe know theſe times, they are able to diſcerne them, and to diſtinguiſh of them, to behave themſelves accordingly in them.

3. It is the property of wiſe and godly men, and their cuſtome in evill times to keep ſilence, to ſay little, to bind their tongues to their good behaviours.

4. And laſtly, becauſe wiſe men do ſo, we may conclude that ſilence is beſt and moſt ſafe in ſuch times wherein

prayers

prayers and teares are moſt needfull, and thoſe are ſinfull and dangerous times: Theſe be the obſervations, of which in order.

1. Some times are worſe then others: there be good dayes and bad, good times and evill, the Scripture notes both; *Acts* 3. 19. 21. there is mention made of times of refreſhing, and of reſtitution, and *Heb.* 9. 10. of times of reformation, and *Luke* 21. 28. of times of redemption, wherein we are bidden to lift up our heads, that is, to be merry and joyfull, and then indeed we may be more free in our talking, for there is a time to ſpeak as well as to *keep ſilence*, & as evil times according to the text, are times to keepe ſilence in, ſo good times are times to ſpeak in, for when things goe well with us, (unleſſe we be worſe then the brute Oxe that lowes not over his fodder) wee will not murmure nor complaine, nay, we will ſpeake nothing but what is good, praiſe and thankfulneſſe, if we have any grace in us: thus you ſee there be good times.

Yea, and ſo there be evill too, which the Scripture alſo notes, times when the Bridegroome ſhall be taken away, *Matth.* 9. 15. and thoſe are times of mourning ſaies the text there, evill times indeed in reſpect of thoſe forementioned, when our joyes, our comforts, and outward contentments, our ſpirituall bleſſings are gone or diminiſhed, when the face of Jeſus Chriſt in his ordinances is darkened or obſcured, ſo *Luke* 12. 22. the dayes ſhall come, ſaies Chriſt, when yee ſhall deſire to ſee one of the dayes of the ſonne of man, and ſhall not ſee them, one of the dayes of light and liberty which now you doe injoy; ſure thoſe are evill dayes and times whenſoere they come, and *Luke* 23. 29. the dayes are comming in which they ſhall ſay, *Bleſſed are the barren that beare not, &c.* when to have children ſhall be a griefe, and to behold them a cauſe of ſorrow, when the very ſight of

ſucking babes, and helpleſſe, harmleſſe infants ſhall cauſe the parent to ſhed teares, when the loving husband and wife ſhall wiſh themſelves barren, and ſhall count it a bleſſednesſe to have no children, ſure thoſe times muſt needs be evill, great evils are hanging (at leaſt) over head that cauſeth ſuch ſad thoughts, ſuch deſires, indeed ſuch dayes and times are called the dayes of vengeance, *Luke* 21. 22. dayes wherein ſinne reigneth and judgement rageth: thus you ſee ſome times are worſe then others.

Reaſon. Now the reaſon is not, that one time, or part of time is better or worſe then other, but from the people, and their conditions that live in them, 2 *Tim.* 3. 1, 2, 3. and following verſes, the Apoſtle ſaies, *in the laſt dayes perilous times ſhall come,* for ſaies he (ſhewing the reaſon) *men ſhall be lovers of themſelves, covetous, boaſters, proud, &c.* thus and thus conditioned: ſo *Matth.* 24. 12. our Saviour having ſpake of the evill of the laſt times, he addes the reaſon of the evill to be, *becauſe iniquity ſhall abound,* men ſhall be full of ſinne: and in the verſes before the text, the reaſon of the evill time mentioned in the text is the plenty of evill men, *verſ.* 7. men that cannot abide to be reproved, or reclaimed, *verſ.* 10. men that would oppreſſe the poore to ſpare their owne purſes, *verſ.* 11. men of manifold tranſgreſſions, that would afflict the juſt, take bribes, turne the poore from their right, *verſ.* 12. men that would doe whatſoever themſelves pleaſed, rich men that ſcorned to be controuled, and ſuch kind of fellowes indeed there be in many places and times, that make both place and times naught wherein they live: ſuch are thoſe worldly chubs, that take upon them to be as Lords and Kings in the places and Pariſhes wherein they live, over their inferiour neighbours, that turne judgement and equity into wormwood, that hate to be rebuked,

rebuked, that tread upon the poore, laying their owne burdens upon their unable ſhoulders, that afflict the juſt, and take bribes, ſuch are they that beare ſway in the Pariſhes where they live, and indeed theſe are they that make the times bad whenſoever they be ſo, and experience tels us that where the chiefe of the Pariſh be unjuſt, prophane, wicked, or careleſſe to keepe good rule, there is much evill and ſinne committed by all ſorts, and when and where ſuch men have to doe, the time and place is evill, ſuch as are the Maſters, ſuch will be the men, inferiours will conforme to the examples of them that goe before them.

Now, if you aske why God who governes all things and times, permits evill times to be, I anſwer among other reaſons, it may be to try what benefit thoſe that be good have made of better times, what meekneſſe, and patience, and vertue they are furniſhed with, that they might have occaſion to ſhew themſelves prudent, and wiſe by their ſilence, as in good times they had, to ſhew the ſame by their ſpeaking: and beſides, all things in this world, and ſo time the meaſure of all things is mutable and changeable, it never continues in one ſtay: and thus briefely you have the Reaſons.

Marvell not then at evill times, there hath alwayes beene ſuch, both in Church and Common-wealth; *Eccl.* 5.8. If thou ſeeſt the oppreſſion of the poore, and violent perverting of judgement and juſtice in a City, marvell not at the matter: for is there any thing new under the Sun? *Eccl.* 1.10. Hath there not beene evill times before? yes ſure, therefore as 'tis, *Eccleſ.* 7.10. ſay not thou what is the cauſe the former times were better then theſe? for thou doeſt not wiſely conſider and underſtand, that the former times have beene in ſome reſpect as bad, if not worſe then thoſe that thou complaineſt of: there *Uſe* 1.

have beene evill men before, and evill doings, there hath beene oppreſſion, and injuſtice before, taking bribes, and trampling upon the poore, and hating reproofe, and oppoſing Gods Prophets, all this this Chapter witneſſeth; yea, there hath beene perſecution in former times, even to the ſhedding of bloud; Church and Common-wealth, both are, and ever have beene alwayes like the Moone, they have had both their increaſe and wane, and that in all places: In *Jury* once was God well knowne, his name was great in *Iſrael*, and therein was that Lands happines above all others, and now it is moſt miſerable of all others in regard of the want of that happineſſe: the ſeven Churches of *Aſia*, and alſo the Church of *Greece* once did flouriſh and ſaw good dayes, now none but evill; *Rome* it ſelfe was once famous over all the world for her faith, now as ſtinking; poore *Germany* now waſted with miſery, had once ſome good dayes as well as we, who muſt alſo looke for a change as well as ſhee, (though as yet (God be thanked) the Sunne ſhines moſt comfortably amongſt us;) yea, and ſo muſt *America*, *New-England* too, where now perhaps the Sunne of comfort beginnes to appeare, and the glorious day-Starre to ſhew it ſelfe, *ſed venient annis ſecula ſeris*, there will come times in after ages, when the clouds will over-ſhadow and darken the skie there, as well as elſewhere, though now perhaps many promiſe to themſelves nothing but ſucceſſive happineſſe there, which for a time through Gods mercy they may injoy, and I pray God they may a long time: but in this world there is no happineſſe perpetuall: therefore never thinke it ſtrange if ſome times be worſe then others: I confeſſe indeed we are fallen into the fagge end of the world, the laſt and old age thereof: which therefore is moſt craſie and moſt full of imperfections, the baſe and iron age, or rather (as was ſignified by *Nebuchadnezzars*

chadnezzars Image) the age that is partly iron, partly clay, that the Apoſtle ſaies ſhould be moſt perilous, as being moſt ſinfull and moſt wicked, 2 *Tim.* 3. the ſinke indeed of all former times, and ſo in ſome reſpect worſe then they; yet Chriſt being given in theſe laſt dayes, 1 *Pet.* 1. 20. (for when he came theſe laſt dayes did beginne, 1 *John* 2. 18.) he being now revealed more then ever, and ſtill daily more and more clearely to the hearts of men, as the times grow more and more old and evill: ſo in that reſpect the evilneſſe of the times may bee the better borne with the leſſe diſturbance, as our comfort in him is more.

Remember from what was ſaid concerning the occaſion of evil times, that it is from the evil men that live in them, from that ſelfe-love, that covetouſneſſe, that pride, that treachery, that high-mindedneſſe, that love of pleaſure, that backbiting, that ſlandering, that hypocriſie that raigns in the hearts of men, &c. as they are reckoned up, 2 *Tim.* 3. And when you cenſure theſe ſinnes in others, look upon them alſo as they are in your ſelves, and from thence know, that you are ſome of them that make the times evill when they be ſo: when you note pride in others, note it alſo in your ſelves, when you taxe covetouſneſſe in others, ſee it alſo in your ſelves, &c. and when you complaine that others perſecute you, ſee to it, if you doe not perſecute others your ſelves, as they you (according as you cry) with their power, ſo you them with your tongues, for there is a perſecution with the tongue, as well as with the hand, *Iſhmael* perſecuted with the one as well as *Cain* did with the other, and the one is as grievous as the other in every reſpect. *Uſe 2.*

It is obſerved by ſome, and in my conſcience if I ſhould be put to ſweare I cannot deny but the obſervation is true: that many who call themſelves the perſe-

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cuted flocke of Chriſt, becauſe they are oppoſed and croſſed in their way, are the greateſt ſlanderers, whiſperers, and backbiters in the world againe, and doe carry more hurtful venome upon their tongues then any others doe; ſuch conditions I am ſure the true Martyrs and perſecuted flocke of Chriſt in former times were farre from: for in very deed they that are truly of Chriſt, are like Chriſt, who had no evill found in his mouth, he never ſlandered, or railed, or backbited any, he was holy, and harmleſſe, *Heb.* 7. 26. and they that are truly his, are ſo too, and ſo muſt be, *Phil.* 2.15. And ſo we have done with our firſt note: we come to the ſecond.

2. Wiſe and godly men doe know theſe evill times, they are able to diſcerne them, to diſtinguiſh of them, and to behave themſelves accordingly in them.

I ſay, wiſe and godly men: for ſome are wiſe and not godly, and ſome are godly, but not very wiſe; the firſt are not taught of God, the other are not ripe enough to practice what they are taught, therefore I ſay, godly and wiſe.

Secondly I ſay, doe know theſe evill times to behave themſelves accordingly in them: for there is (as was ſaid before) a time for a wiſe man to ſpeake, as well as to hold his peace, there is a time for both, *Eccleſ.* 3.7. now the time to ſpeake in, is the time of proſperity, good times, for when a man is in proſperity, if he ſpeakes, his words will be regarded, *Job.* 29. 21. 22. but when the times are evill with a man, when he is poore, and in adverſity, though he be never ſo godly, and ſpeake never ſo wiſely, yet his words are not heard, *Eccleſ.* 9. 16. and this *Job* had experience of too, when hee was in his adverſity: and therefore I ſay of theſe times, wiſe and godly men can diſtinguiſh: for the proofe of this, ſee *Eccleſ.* 8. 9. a wiſe mans heart diſcerneth both time and judgement;

ment; and *Prov.* 22.3. *A prudent man foreſeeth the evill and hides himſelfe*, and *Heb.* 5. 14. *men of full age*, that, is, (that have got ſome growth in Chriſt, which are wiſe as well as godly,) have their ſenſes exerciſed to diſcerne both good and evill, and *Pſal.* 107. 43. Hee that is wiſe will obſerve and marke ſuch things.

Indeed I confeſſe others cannot doe ſo, the brute creatures are more wiſe then naturall men in this: *Jer.* 8. 7. and therefore *Solomon* ſends ſuch a one, whom he cals a foole, to the Piſmire to learne this wiſdome in diſcerning of times, take the words in our ſenſe, and they make for our purpoſe, I confeſſe in a literall ſenſe there is many a naturall man for worldly commodities can foreſee the Winter in Summer, and provide for it; diſcerne of a hard time when 'tis come, to advance the price of his commodities, and before it comes to lay in againſt it, for the children of this world are wiſe in their generation; but to diſcerne of times as they are good or evil to the ſoule, is beyond their skill, to diſcerne of the vice of the times any farther then it makes to the hindring of their outward commodities, or their corporall affaires, is more then they are able; this our Saviour noteth of them, *Luke* 12. 54, 55, 56. they cannot diſcerne the times (ſaies he) that is, the danger of them in reſpect of the ſoule, but they rather ſing peace, peace to themſelves, being the ſervants of corruption, till ſudden deſtruction comes upon them, 1 *Theſ.* 5. 3. *Prov.* 6. 6.

Reaſon. For indeed evill times are moſt ſutable to the humours and taſts of evill men, they reliſh them beſt, ſinne is ſweet to the ſinner, and ſinfull times are ſweeteſt to ſinfull men, they thinke them the beſt times, for they call evill good, and good evill, bitter ſweet, and ſweet bitter, *Eſ.* 5. 20. although there is a woe belonging unto them for their ſo doing: nor are they indued with the ſpirit of diſcer-

ning as the godly are, for theſe things and times in this ſenſe are ſpiritually diſcerned, and to this purpoſe God beſtowes his Spirit upon his owne: 1 *Cor.* 12. 10. there is mention made of the gift of diſcerning which the Lord beſtowes; and then further they are taught of God, *Iohn* 6. 45. It is written in the Prophets and they ſhall be taught of God, and *Iames* 1. 6. God gives them wiſdome and prudence, and *Epheſ.* 1. 8. he abounds towards them in all wiſdome and prudence, ſo that their ſpirits can diſcerne perverſe things, *Iob* 6. 30. their eares are open to heare, and their hearts to beleeve, what is threatned by Gods Prophets againſt ſinne; and if ſinne goes before, they know that without repentance judgement will follow.

Whereas other men that are not godly, promiſe liberty and peace to themſelves and others, although they be the ſervants of corruption, 2 *Pet.* 2. 19. and cannot abide to heare of judgements, or that the times are evill, when at any time they ſo be: you may remember to this purpoſe the ſtory of the old world, when *Noah* (no doubt) did preach of the inſuing evill time that would come upon them, but they beleeved it not: And the ſtory of *Sodome*, when *Lot* preached of the ſame point, and to as little purpoſe; you may remember alſo the times wherein *Jeremy* lived, and into what troubles he came, for his fore-telling and ſpeaking of the dangerous times that were to come upon the people, ſee *Jer.* 20. 1. and *chap.* 26. 8, 9. and *chap.* 38. 4. Thus you ſee that ſome men, though wiſe enough in other matters, yet not to diſcerne ill times, nor can they abide to heare of them, they will not beleeve although they bee told, but hate them that ſpeake of them: and indeed what was it they had to lay to *Stephens* charge, when they put him to death? why ſee, *Act.* 6. 17. they pretended that he ſpake blaſphemous

mous words *againſt the holy place and the Law*; and what blaſphemy doe you thinke it was? why, I warrant you, he ſaid that for their ſinnes God would bring judgements upon that place, and take away the Law from them, and give it to others, according to our Saviours doctrine in the Parable of the husbandmen, *Matth.* 21. 41, 43. which at that time alſo was very ill taken by them whom it did concerne, as yee may ſee, *verſ.* 45. 46. of that *chap.*

But now with the godly and wiſe it is not ſo, they like *Mary*, lay up what they ſee and heare to that purpoſe in their hearts, and wiſely provide and fit themſelves againſt thoſe evill and dangerous times, ſome one way and ſome another, as it pleaſeth the ſpirit of wiſdome for to guide them: *Jonadab* the ſonne of *Rechab*, wiſely weighing the ſinnes of the times, and the judgements threatned by the Prophets, and beleeving them to be true, that they ſhould be carried away captive into a ſtrange country, where they were like to have but courſe fare, ſmall drinke, and hard lodging, therefore doth traine up his children accordingly before-hand, and ſets them downe rules to live by, which they obſerved; they muſt drinke no Wine, dwell in no Cities, but lodge in Tents, &c. that ſo they might be fitted for the hardſhip which they and their poſterity in ſucceeding evill times were like to indure: ſo we reade in the booke of Martyrs, of two women that hearing of *Boners* cruelty in Queene *Maries* dayes, how little food in the priſon was allowed to the poore priſoners of Jeſus Chriſt, and expecting that ere long, themſelves ſhould be in that place, did before-hand againſt that evill time accuſtome themſelves to eate and drinke but the value of three farthings a day, whereby they did afterward indure his hard uſage.

So we read, *Rev.* 12. 14. the Church foreſeeing the

evill times did wisely apprehend the occasion (having a way made) for her safety and security in the Wilderness, to *Pella* in the dayes of *Jerusalems* sacking; and, as some will have it, upon a like foresight many doe flie to *New-England* now: so the Spirit taught *Noah* to provide an Arke for his owne safety against the evill time that was comming upon the world, and some by the same Spirit are inabled with faith and patience to beare the brunt. *Luke* 21. 19. speaking of evill times, they were bid to possesse their soules with patience, inferring that by it as by a safe armour they might be secured and kept safe, for as in dangerous times the safety of some may consist in flying, so the safety of others may consist in sitting still, *Es.* 30. 7. their strength is to sit still, speaking of some, and *vers.* 15. of that *chap.* In rest shall yee be saved, in quietnesse and confidence shall be your strength, that is, in a silent waiting upon God: if God cals upon some to goe, yet no doubt but he commands others to stay, *Esa.* 26. 20. and as we judge not but some may beleeve that make haste to be gone, so let none censure but some may beleeve that make not such haste, for surely this is Scripture phrase, *He that beleeveth maketh not haste*, *Es.* 28. 16. A beleever may with quietnesse sit still, were the times farre worse then now they be, and with confidence expect better dayes, he is well armed with faith, patience, and prudence for his owne safety and security, and so we come to the Use.

Use. If the godly and wise are able to distinguish of evill times, inabled of God therunto, then we should not slight their judgements concerning these matters, we may repent us of it afterward if we do, see *Acts* 27. 10, 11. compared with *v.* 21. where was an evill time toward, a great tempest, and *Paul* warned them of it, but the Centurion beleeved the owner of the Ship rather then *Paul*, (for commonly

commonly indeed of all men Gods Miniſters are leaſt beleeved, leaſt credit is given to what they ſay, for feare of making them too proud, forſooth) but they had as good have heeded what *Paul* ſaid, for I beleeve they repented them afterward; for as Saint *Paul* tels them, If you had harkened to me, you had not gained this harme and loſſe: and ſo the Prophets, *Eſay* and *Jeremy*, were never beleeved when they ſpent their judgements of thoſe matters, and even ſo ſtill for the moſt part, peace, peace, is beſt muſicke to the carnall eare, and they that ſing that, even when dangers are at the dore, ſhall be applauded by many a one; ſo were *Ahabs* Prophets; but if a man play *Micaiah*, and ſpeake the truth, and tell the danger that is cloſe by, then caſt him into the priſon-houſe, lay him by the heeles, feed him with the bread and water of affliction: But how ever men take the thing, yet God likes it well, for we may obſerve, though he often in his word finds fault with the Prophets for preaching ſmooth things, for crying peace, yet never for preaching his lawes and judgements, never for foretelling dangers.

And yet here too, though the godly are able to diſtinguiſh of evill times, I doe not ſay, all that talke of evill times muſt needs be godly, for many are alwayes complaining of the badneſſe of the times, wherein themſelves live, and never any ſaw ſuch bad times as they; though indeed they will not be known, that themſelves, and ſuch as they be, doe make them ſo bad as they are, they whiſper and backbite, and ſlander, and perſecute with all bitterneſſe in their way with their tongues, and ſo move and provoke others to croſſe their minds another way with their power: they will ſpeake evill of dignities, of men in place and authority; And authority cannot abide to come under the laſh of inferiour tongues, nor is it fit it ſhould; if it doth, it will make them ſmart

another way, and complaine for ſomewhat, as the Maſter will the ſervant, and the Father the child that ſpeakes againſt him: Authority ſuppoſes (and well may) if men murmure againſt it, that they diſlike of it, that they would not it ſhould rule over them, and therefore it accounts ſuch as enemies unto it, and deales with them often as with ſuch: you know the ſaying in the Goſpel, *Thoſe mine enemies that would not I ſhould raigne over them, bring them and ſlay them before me*; and ſo then comes evill times, but of mens owne occaſioning: Authority cannot abide to be forced if things be amiſſe, it cannot indure to be as it were compelled by the exclamations of any to amend them; it loves to be free, and to ſhew its owne goodneſſe, which it will rather doe, through an humble ſeeking of redreſſe, then by a malepert finding of fault that things are not redreſſed: Authority is ſuſpitious, that men goe about to get to themſelves thoſe things which belongs to it, namely the hearts and affections of people, and an opinion of ſingular prudence, yea, of more zeale and piety and care for the ſafety of Church and Common-wealth, then Authority her ſelfe which ſits at the ſterne of both, thus I ſay Authority ſuſpects, and well may, from thoſe bitter complaints and loud out-cries, which many make of the evilneſſe of the preſent times: Now I ſay (Brethren) all that thus complaine, are not the wiſeſt men in ſo doing, how ever they thinke themſelves, nor perhaps the moſt truly zealous, for true zeale is joyned with prudence, and it is not bitter; and were the times as bad as they pretend, why the prudent would be ſilent in them, and not talkative, which is the third thing noted from the text, to which we now come.

3. It is the property of wiſe and godly men, and their cuſtome in evill times to keepe ſilence, to ſay little, to bind

bind their tongues to their good behaviour.

But before we prove the point, we muſt diſtinguiſh of wiſe and godly men, ſome are publike perſons, and ſome are private, the publike are Magiſtrates and Miniſters, I ſay not that it is their cuſtome being godly and wiſe to *keep ſilence in evill times*, eſpecially when they are in the diſcarge of their office, for the Magiſtrate, if he be right, will ſpeake then in ſpeciall, and doe too, for the removing of evill; and the Miniſter being a Watchman ſet as it were on a hill to give warning will ſo doe, both of the evill preſent, and of the danger comming; if he be of the true ſtamp, he neither will nor muſt ſpare to ſpeak, though not his owne words, yet the words of God, out of Gods booke, in a diſcreet way, with due reſpect to thoſe above him, that no diſaffection by his meanes be wrought in mens hearts towards them, their perſons or places: this I ſay he will doe, if wiſe and godly, when he is in place, I meane in the diſcharge of his office; though at other times and ſeaſons, he be as a private man, and like ſuch a one at ſuch times demeanes himſelfe; for indeed of ſuch I ſuppoſe the Prophet here ſpeakes, of private men, underlings as I may ſo call them, ſuch as are liable to be afflicted by the mighty and turned from their right; for if you marke the former verſe he there ſpeakes of ſuch ſo abuſed, the juſt afflicted, bribes taken againſt them, and the poore turned from their right in the gate, then he addes this verſe of the text, and brings it in with an illative *(therefore,)* which notes a dependance, *therefore ſhall the prudent keepe ſilence in that time, for it is an evill time, (id eſt)* thoſe juſt ones ſo afflicted, thoſe poore ones ſo oppreſſed, that have prudence in them, *ſhall keepe ſilence in that time*, that *evill time*, they ſhall pocket up the wrong, they ſhall goe their way and ſay nothing, binding their tongues to their good behaviour.

So

So you ſee the words are chiefely meant of private men, ſuch as you here be, of which ranke and order no doubt but there be ſome that be godly and wiſe as well as of others; I ſay it is their cuſtome, nay it is the condition (Brethren) if you be wiſe and godly, in evill times to *keep ſilence.*

That *ſilence* is a token of wiſdome *Solomon* affirmes in many places, take one or two for many, *Prov.* 17.27,28. *He that hath knowledge is ſparing in his words*; *Et frigidus ſpiritu vir eſt intelligentiæ*, and a man of underſtanding is of a coole ſpirit; in the midſt of provocations he can temper himſelfe: nay, *ſilence* is ſuch a token of wiſdome, that even a foole when he holds his peace is counted wiſe; and he that ſhuts his lips is a man of underſtanding, *verſ.* the next: ſo *Prov.* 11.12. *He that is voyd of wiſdome deſpiſeth his neighbour*, that is, when he ſees any thing in him that diſlikes him, he is ful of his deſpightfull words againſt him, *but a man of underſtanding holds his peace*, a wiſe man is not clamorous, that is the meaning, and ſo *Prov.* 12. 16. *A fooles wrath is preſently knowne*, if he ſees any thing that he miſlikes, either in Church or Common-wealth, or among his neighbours, every body ſhall know it preſently, and his diſlike thereof; *but a prudent man covereth ſhame*, he ſees more than he would have others ſee, and rather hides, than reveales the ſame, and therefore with *Shem* and *Japhet* ſhall heire the bleſſing, when the prating foole like *Cham*, ſhall fall into the curſe: ſo *verſ.* 23. of that *chap. A prudent man concealeth knowledge*, what himſelfe knowes, the knowledge of which would doe others no good, he concealeth, he loves not to teach or diſcover that to others, which might breed any diſaffections againſt others, *but the heart of fooles proclaimes fooliſhneſſe*, not onely what a foole ſees, but alſo what his fooliſh heart conceives, and as it interpre-

teth

teth, ſo he ſpeaketh, yea, *Prov.* 14. 16. *hee rageth and is confident*, he rageth againſt thoſe that himſelf diſlikes, & is confident that his raging will mend the matter, wherin he ſhewes himſelfe but a ſtarke foole, for as it is there in the verſe, *the prudent and wiſe man feareth, and departeth from evill*, he feareth that his oppoſing will doe no good, while things be in their heat, and therefore departs from the evill, quietly reſts, and confidently expects an alteration from Gods hand.

Will you ſee examples of wiſdome expreſſed by *ſilence?* it was the beſt point of wiſdome that ever King *Saul* ſhewed, to hold his peace, 1 *Sam.* 10. 27. when ſome deſpiſed him; things being at an uncertaine ſtay, if hee had vented his diſtaſt at that time, and given ill language, he had done himſelfe and his cauſe much hurt; but ſaies the text, he held his peace: Yea, but you will ſay, *Saul* was none of the beſt men, this might be but worldly policy in him; the point is of thoſe that be godly and wiſe.

Why then thinke upon *David*, he was both wiſe and good, you may ſee by his expreſſions, *Pſal.* 38. 12. that the times were ill with him, and you may ſee his ſilent behaviour then, *verſ.* 13. 14. So when *Shimei* railed at him, not a word ſpake he, but with patient ſilence put up all, the time for the preſent was ill with him, he was forced to flie the Kingdome, and therefore no time as he thought to revenge or right himſelfe ſo much as by words. So *Moſes*, that meeke, wiſe, and godly man, when he was among thoſe mutinous people in the Wilderneſſe, in reſpect of whoſe conditions the times were evill with him, and dangerous, for ſometime they talke of ſtoning him, ſometime of turning him out of his office, it is noted that he was meek and ſilent, he ſaid little, though they urged him much: So in the dayes of *Hezekiah*, that good King, when times were very evill in re-

ſpect of the neereneſſe of judgements, when *Senacheribs* army compaſſed about the City, and *Rabſhakeh* railed and blaſphemed ſo egregiouſly, that it made their very eares glow to heare him, 2 *King.* 18. yet the text ſaies, *verſ.* 36. that the people held their peace, and the King had ſo commanded: nay, the example of all examples, that of our Lord and Maſter Jeſus Chriſt confirmes the ſame, he in the time of his ſufferings, thoſe evill times when they urged him, and provoked him exceedingly, by their falſe accuſations for to ſpeake, yet the text ſaies, *Matth.* 26. 63. Jeſus held his peace and anſwered nothing, in ſo much that the high Prieſts and Judges wondred: if any thing were asked him concerning the glory of his Father, or his owne Divinity, he would anſwer to that, leſt by his ſilence Gods honour ſhould bee in danger to be diſparaged, leſt they ſhould ſay, hee durſt not confeſſe that in his bonds, which he profeſſed in the time of his liberty: but in the wrongs and injuries they offered to himſelfe, he was dumbe and ſilent, like the Sheepe or Lambe that openeth not his mouth: *when he was reviled, he reviled not againe,* when he was perſecuted, he threatned not; he did not write libels, nor ſend out railing exclamations, nor uſe bitter invectives, as ſome in their ſufferings uſe to doe, but the text ſaies, *Jeſus held his peace:* for it was *an evill time* (to be ſure) with him, and he would teach us thereby, that when we fall into ſuch times, times of ſufferings, we muſt doe as wee had him for example, for times of ſuffering are times of *ſilence.*

We come to the Reaſons: why godly and wiſe men by gods grace and inablement ſhall and doe practice *ſilence in evill times.*

Reaſon. 1. Becauſe they are godly, and ſo look upon evill times, as puniſhments for their owne proper ſinnes, they are conſcious

conſcious that they have not walked ſo even with God in proſperous dayes as they ſhould have done, they did not make good uſe of their time of viſitation, and therefore theſe evill times are come over them, and they are fallen into them, (as it is ſaid to *Jeruſalem* by our Saviour, *Luke* 19. 44. *They ſhall lay thee even with the ground, and thy children within thee, &c. becauſe thou knewe ſt not the day of thy viſitation:*) And ſo they ſuffering as they conceive for their ſinne, their owne ſinne, (for they look not ſo much on others, as on their owne) are ſilent under Gods hand, as *David, Pſal. 39. I was dumbe and opened not my mouth, becauſe thou didſt it*, and the Church, *Mic. 7. 9. I will beare the indignation of the Lord, becauſe I have ſinned againſt him*, and that is the firſt Reaſon, becauſe they are godly.

The ſecond is, becauſe they are wiſe: and ſo ſee that ſpeaking may doe more hurt, when men are hot in their way, oppoſing words do but increaſe the heat, and ſtir up the fire, and makes it burne the more, when fire beginnes to kindle in a barne of ſtraw, the way to extinguiſh it, is not to kicke the ſparkes about: the Pope hath often ſince the time (I beleeve) beſhrewed himſelfe for doing ſo: for when *Luther* beganne to kindle the good fire in *Germany*, then hee began to ſtirre, to prate, to curſe, to kicke the fire about, and that did but increaſe it againſt it ſelfe, as (God be thanked) he hath found ſince to his owne coſt: why ſo it is in this caſe, even with the fire of evill, when once kindled, the more it is ſtirred by the tongue, and blowne with the blaſt and wind of words, the more it flames and burnes to the hurt of the good and godly: which the *prudent* conſidering, neither will nor dare be otherwiſe then ſilent, for feare their conſciences and God too, ſhould afterward accuſe them for the increaſe of evill: this is the ſecond Reaſon, becauſe they are wiſe. 2.

3. The third is, becauſe they are both wiſe and godly: and ſo know that by their ſilence they ſhall the ſooner move the Lord to their helpe, to remove the evill, and to amend the times; Did not the Lord, thinke you, appeare the ſooner in the behalfe of *Moſes*, when they ſo moyled againſt him, even for his meekneſſe and ſilence? and ſo did not the Lord preſently appeare for the helpe of his people in *Hezekiahs* time, when they were ſilent, and *Rabſhakeh* railed ſo? and ſo for *Saul* himſelfe, did not God reward his wiſdome and patience, in holding his peace, by giving him occaſion to ſhew his valour in the next *chap.* and by giving him glory in the ſight of them that deſpiſed him? and ſo *David*, did not he fare the better that very day, for his patience and ſilence at *Shimeies* railing? and in *Pſal.* 38. when he had ſaid, *verſ.* 13.14. *I was as a deafe man and heard not* (*viz.* the miſchievous things which ſome ſpake againſt him, who laid wait for his life, *verſ.* 12.) *and I was as a dumbe man that opened not his mouth, &c.* he addes in the 15. *verſ. for in thee O Lord doe I hope, thou wilt heare or anſwer for me O Lord my God*; as if he had ſaid; my ſilence will make thee both heare and ſpeake for me, my not anſwering for my ſelfe, will move thee and ſet thee a worke to anſwer for me: for indeed none that are wiſe will ſpeake, while another man is a ſpeaking: God is a wiſe God, and if wee ſpeake in our owne cauſe, he will not, but when we have done, when we are ſilent, then the Lord opens his mouth, or lifts up his hand, or ſomething he doth for us: Thus you ſee the Reaſons, we come to the Uſe.

Uſe. If this be true, then two ſorts of people are here diſcovered to be not very wiſe, nor very godly.

1. They that are never more clamorous then in evill times, and upon every flying report, not onely their eares are open to heare, but alſo their tongues to ſpeake things

that

that are not convenient, and that againſt thoſe that are in high places, which all (but the preſumptuous) will tremble for to doe, 2 *Pet.* 2.10. the Apoſtle ſpeaking of ſome men notoriouſly preſumptuous ſaies οὐ τρέμουσιν, they tremble not to ſpeake evill of Dignities: too too many, if things doe not goe well, or as they would have them, doe throw their durt about, and make matters more foule, and a great deale worſe than elſe they would be, they backbite, they ſlander, they whiſper, they raile, and they thinke they ſhew their zeale and their wiſdome, when it is rather their raſhneſſe and their folly, (as the text infers) they thinke it their credit to be bold, but men may bee twoo ſawcie bold: and they in their wiſdome think they doe much good by their talking, they thereby hinder the growth of wickedneſſe, that it ſhall not come ſo ſoone to its ripeneſſe, their pratling reſiſtance doth keepe ſomewhat downe, and out; that would elſe ſpring up and come in amongſt us, if they ſhould be ſilent, and not exclaime ſo as they doe: this is the opinion of ſome wiſe Doctors, which they will well hammer into others heads, to ſet their tongues agoing alſo in the ſame way: And yet all are not of that mind, here is one Doctor in the text you ſee, they called him Doctor *Amos*, which taught otherwiſe, he thought in evill times, that *ſilence* was better than talking, and it ſhould ſeeme, that there were more wiſe men of his opinion, and that ſhould practice *ſilence*; the *prudent*, ſaies he, (ſpeaking in the plurall number) *ſhall keepe ſilence, &c.*

For (Brethren) when the ſpirit of vexation is once raiſed, as it is alwayes in evill times, and hath taken poſſeſſion of mens minds, the beſt and ſpeedieſt way to charme it, and allay it againe, is bearing and forbearing, ſilent ſuffering, ſaying nothing, for indeed the ſpirits of men, ſpecially of thoſe that are ſtronger than we, and ſi-

periour unto us, are like that kind of lightning which workes the hurt onely of that which is hard and reſiſting, as of the bones in the body, of the ſword in the skabberd, but ſpareth the fleſh, and ſheath which is ſoft and yeelding.

If we looke but into the face of that which is called the fooles Miſtris, I meane experience, we ſhall ſee it true, for hath not tonguing and talking, railing and ſlandering, libels and bitter pamphlets, in evill times beene ſo farre from being barres to keepe off that evill which they complaine of, or meanes to ſtint it, that rather they have beene like dung and raine, to make the weeds which ſtinke ſo in their noſtrils, to grow the faſter: And when mens owne tongues have cauſed them to fall into the briars, and brought the other parts of their bodies into fetters, yet thoſe tongues of theirs, not ſubmitting yet to their good behaviour, but running riot ſtill with the foam and froth of bitterneſſe, not behaving themſelves meekly and ſilently as Chriſt did, and as the Martyrs of Chriſt did, but rather on the contrary, giving railings, revilings, threatnings for ſufferings: I ſay (my Brethren) let but experience ſpeake, whether this courſe hath done themſelves, or their cauſe, or the Church, or State, which they pretend they ſtand for, any good at all.

But (Brethren) I know in theſe times to reprove theſe conditions, is for a man to make himſelfe liable to condemnation for ſpeaking Paradoxes, contrary to the minds and judgements, and practice of godly Profeſſors. Indeed I know that truths are often Paradoxes to vulgar ears, & that the tongues of ſome Profeſſors are the greateſt travellers; as their words are moſt blaſting, & give the deepeſt and the deadlieſt wounds, ſo they are moſt ſounding in evill times, and may often be fartheſt heard: yea, but I know it becomes Gods miniſters to be impartiall,

tiall, to reveale Gods whole counſell, and to tell Gods children of their faults as well as others, although wee fare the worſer at their hands for it; as Chriſt did for the ſame cauſe at the hands of ſome that called themſelves Gods children: to be ſure God will not ſpare to puniſh his children for their faults as well as others, nay, them in ſpeciall, *Amos* 3. 2. and his Miniſters muſt bee imitaters of him, and therefore muſt reprove his children, when, or for wherein they doe amiſſe, as well as they doe others; yea, them in ſpeciall: but concerning this particular I ſay no more then I am ſure the text inferres: were the times as evill as ſome ſay, yet they doe not as they ought to doe, for it is the part of wiſe and good men rather to be ſilent then talkative in them: And for the ſufficient confirmation of this truth, I deſire it may be remembred, that Chriſt overcame all evils, all evill men, all his oppoſers by his ſufferings, to teach ſure, that God hath ordained ſilent and patient ſuffering, which is the naturall effect of faith and ſelfe-deniall, to be the proper meane for Chriſtians to overcome evill withall, and to wade through evill times withall; in their patience they may poſſeſſe their ſoules; yea, and get poſſeſſion of the ſoules of others too, when they can no way elſe, God will bleſſe this courſe with a good ſucceſſe when he will no other: and ſo much for the firſt ſort.

The ſecond ſort that are reproved, are they that goe a degree further then the former, and are ſo far from practiſing ſilence themſelves, or from being of the Prophets mind, to account them that keepe ſilence in evill times, to be wiſe and godly, that they thinke them the only fooles, time-ſervers, perſons to be ſuſpected to be rotten at the core, that doe it, or perſwade unto it; if any man hath more wiſdome then themſelves, and walkes more reſervedly, and more ſilently, and hath a better command 2.

of

of his tongue then they, at ſuch times as talking may doe hurt, why he is naught ſurely, one not to be truſted, a ſider with the evils of the times, one that wants zeale and mettle, not worthy of any account or regard: though perhaps in the concluſion he may approve himſelfe the wiſeſt man.

We read in *Livie* of one *Junius Brutus* as wiſe and as valiant a man as the world did then afford, yet living in evil times, in the *Tarquius* dayes, he concealed his worth under the cloak of baſe contempt, & was content to be accounted a foole for a ſeaſon, till ſuch due & convenient time as occaſion was offered, for his wiſdome and courage to appeare: it was that *Brutus* which offered to the Oracle of *Apollo*, a golden rod in a woodden ſtaffe made hollow for that purpoſe, which was a type of his one naturall diſpoſition: And no doubt but even now, ſome that are of meane account among others might be ſignified by a like reſemblance, they are gold within, though wood without, though counted fooles, timerous, and time-ſervers, yet ſuch in truth as are more wiſe, and more couragious, and leſſe corrupt then thoſe that judge them, they are content that what is in them, ſhould lie hid till fitting and convenient times: it is the Apoſtles word, 1 *Cor.* 3.18. A man muſt become a fool (that is) be content to be ſo accounted, that he may be wiſe, (*viz.*) in fit time, for God and for himſelfe: and ſaies the ſame Apoſtle in the next *chap.* to thoſe vaine-glorious *Corinthians* that he ſpeaks to: We (namely the Apoſtles) are fooles for Chriſts ſake, *viz.* ſo accounted; but you are wiſe, that is, you are counted the wiſer men; and I warrant you it was becauſe they did talk more, for theſe *Corinthians* were great talkers and great cenſurers of other men, and the common ſort doe uſe to judge ſuch the wiſeſt, much wiſdome and many words are unſeparable companions as they ſuppoſe.

Well

Well, but let others thinke as they pleaſe, the Prophet here is of opinion, that the greateſt talkers are not the wiſeſt men: yea, but ſhall not loſers have leave to ſpeake (ſay ſome:) truly there were ſome reaſon they ſhould, if thereby they could mend themſelves, but I never heard of any loſer that by bitter ſpeeches recovered his loſſes: therefore to cloſe this point, be you ſo farre from thinking evill of thoſe that are ſparing of ſpeech in evill times, that rather doe you ſtudie to be like them, for according to the next point, *ſilence* is beſt and moſt ſafe then, to which we are now come.

Silence is beſt and moſt ſafe when prayers and teares are moſt needfull, and that is *in evill times*. 4.

Firſt it is beſt: becauſe it is the practiſe of wiſe men, and they know what is beſt.

Secondly, becauſe it hath been the practice of Saints, as hath been ſhewed, as in *David* of *Shimeies* caſe, and of *Joſeph* when he had that foule imputation laid upon him in *Egypt*, by his Miſtris, when it was *an ill time* to be ſure with him, but he was ſilent, he thought it beſt and moſt ſafe, he ſtood not upon his own juſtification in a wording way, though he might have done, he knew the Lord could doe it better, as he did in the end, cauſe his righteouſneſſe to appeare as the light, and his innocency as the noone day for cleareneſſe: ſo the Church in *Babylon* being in a lamentable condition, ſat weeping ſilently and alone, by the rivers there, *Pſal.* 127. not wording or taunting at thoſe that carried her away into captivity.

Thirdly, it is beſt, becauſe hereby we imitate God and Chriſt, but Jeſus held his peace as was ſhewed before, and *Eſay* 42. 14. *I have a long time held my peace* (ſaies God) *I have beene ſtill and refrained my ſelfe.*

Fourthly, it is beſt, becauſe when we ſpeake leaſt to man, we have our ſpirit in the beſt temper to ſpeake to

God by prayers and teares, when *David was dumbe, and opened not his mouth*, to wicked men, or in their preſence, *Pſal.* 39. 1. *&* 2. *&* 9. *verſes*; he could pray beſt to God, and weepe moſt, *verſ.* 12. *Heare my prayer O Lord, give eare to my cry, hold not thy peace at my teares*: and experience tels us, when with ſilence wee have put up a wrong, we can with more inlargement of heart ſpeake to God to right us.

Fifthly, it is beſt, becauſe God hath commanded in ſuch times ſo to doe, *Pſal.* 4. 4. *Commune with your owne heart and be ſtill*, *Pſal.* 46. 10. *Be you ſtill, and know that I am God*, and *Exod.* 14. 13. (when they began to mouth it) *ſtand ſtill and behold the ſalvation of the Lord*, and God hath made a promiſe upon it, *Eſay* 30. 15.

And ſixthly, it is beſt, becauſe it is a meane to worke out the righteouſneſſe of God, to make the ſame and his power manifeſt, for if the wrath of man, which (for the moſt part) is expreſſed by wording worketh not the righteouſneſſe of God, as Saint *James* ſaies, *James* 3. 6. then patient and ſilent bearing and forbearing may be available to effect this by the rule of contraries.

Thus you ſee *ſilence* is beſt, and as it is beſt, or becauſe ſo therefore it is moſt ſafe: it will keep a man from wrath & from a greater meaſure thereof, from wrath in his own breaſt, from a greater meaſure thereof upon his back (as I may ſay) for grievous words ſtirre up anger, namely on all ſides, but *ſilence* and ſoftneſſe of ſpeech appeaſeth ſtrife.

Secondly, it is moſt ſafe, for it will not only ſhelter a man from the greater wrath of the enemy, but it will cauſe the enemy to ſtand in a kind of awe and feare of a man, 1 *Sam.* 18. 14. 15. *David* walked wiſely, he ſaid or did little no-withſtanding ſo much was ſaid and done againſt him and *Saul* was afraid of him, it was a figne the Lord was with him.

Thirdly

Thirdly, it is most safe, for it is a meane to procure long life and many good dayes; the spirit of God, 1 *Pet.* 3. 10. propounds silence and government of the tongue as Physicke for the purpose.

And fourthly, if a man be silent in evill times, fewer advantages will be catched against him, then will be by speaking, and so it is safer: more reasons might be alleadged, but let these serve.

Now if you aske why I call evill times, times when prayers and teares are more needfull; I answer, because prayers and teares are most needfull then, for the removing the evill of the times; and further, that which is called *an evill time* in the text, is intimated to be a time of weeping and wailing, or a time for weeping and wailing, *vers.* 16. so they are called then, by the Prophet.

And in the conclusion, if any would know what kind of sinnes in speciall make the times more evill and more deplorable, I shall referre him to read over this *chap.* of the text, and in it he shall finde the Prophet noting three or foure in especiall, which made him make this conclusion in the text, that the time was evill, and no doubt but such sinnes whensoever they raigne doe make the time alwayes so.

Shall I note them to you? why, one was Idolatry, as may appeare *vers.* 5. seeking to Idols which then were at *Bethell*, *Gilgall*, and *Beersheba*, and neglecting God. The second was perversion of justice by them that should practice and maintaine it, *vers.* 7. The third was hatred of reproofe, and contempt of those that speake uprightly, *vers.* 10. The fourth was violent oppression of the poore, and taking from them that belongs unto them, *vers.* 11. In the Prophets opinion, these are the sinnes that marke evill times, to which let me adde but one more, and that is lying at the catch, lying in wait to mistake

words, to bring a man into trouble for a word ſpeaking, let me ſpeake in the Prophet *Eſaies* words, *Eſa.* 29. 21. where he ſpeakes indeed of the judgement that was come upon ſuch kind of ſinners, the terrible one, the ſcorner, and al that watch for iniquity are cut off; that make a man (ſaies he) an offender for a word, and lay a ſnare for him that reproveth in the gate, and turne aſide the juſt for a thing of naught: ſo it hath beene you ſee, and ſo it is ſtill ſometimes; a man when he is oppreſſed ſhall not ſpeake a word of his owne wrong, but he is liable to be brought into trouble for it; an honeſt Miniſter ſhall not preach in any place, but he ſhall have one knave or other lie in wait to catch him, and on purpoſe to miſtake him, as they did our Saviour, *Luke* 11. 54. they were evill times our Saviour lived in, and ſo ſure are all ſuch as are like them: and therefore people had need be watchfull over their tongues in ſuch times, and ſpeake no more then needs muſt: for ſuch times are rather times for teares and prayers: yea, to be bewailed if poſſible with teares of bloud: Teares and wailing will move the Lord (who onely is able) to helpe his people that are afflicted. For indeed the Prophet having ſaid in the latter end of the 15. *v.* that the Lord of Hoaſts it may be will be gratious to the remnant of his people; he addes in the 16. *verſ.* as a meane to move him; therefore the Lord, the God of hoaſts, the Lord ſaith thus, Wailing ſhall be in all ſtreets, and they ſhall ſay in all high-wayes, Alas, Alas; as if he ſhould ſay, if you would have me the Lord of Hoaſts to appear gratious in your behalf, you muſt uſe weeping and wailing, you muſt cry Alas, Alas; I am pitifull, and that will move my pitifull nature; for the oppreſſion of the poore, for the ſighing of the needy, *I will up ſaith the Lord, and ſet him at liberty from him that puffeth at him,* *Pſal.* 12. 5.

Well,

Well, to make an end, you have ſeene (in briefe) ſome of the ſignes of evill times noted by the prophet: and as I ſaid at firſt, ſo I ſay againe; I will not put my ſelfe to be a publike Judge of thoſe wherein we live, to ſay whether they be evill or no: I ſay but this, if they be, or whenſoever they be, every honeſt man (no doubt) ſhall finde it by experience, he ſhall be catched at, he ſhall be oppreſſed, he ſhall be wronged, hee ſhall be hated for finding fault at the evils committed, and he may to *Gilgall*, be an Idolater (at leaſt) if he will, he ſhall have leave given him, and ſo forth, but I pray God give every honeſt man in ſuch times, wiſdome to hold his peace, and patience to ſuffer, and *gratiam Lachrymarum* as the Fathers call it, the grace to weepe, that his heart may bleed, and his eyes may runne faſter then his tongue; and how evill ſoever the times ſhall then be for the preſent, yet in the end they will be good for him. 1678

Laus & Gloria Deo & Chriſto, Jeſu & adjutori meo, Amen.

FINIS.

Well, to make an end, you have seene (in briefe) some of the signes of evill times noted by the prophet: and as I said at first, so I say againe, I will not put my selfe [illegible] judge of those wherein we live, to say [illegible] they be evill or no: I say but this, if they be, or whensoever they be, every honest man (no doubt) shall [illegible] by experience, he shall be catched at, he shall be [illegible] he shall be wronged, hee shall be hated for [illegible] at the evils committed, and be may to *Gilgall*, be an Idolater (at least) if he will, he shall have leave given him, and to forth, but I pray God give every honest man in such times, wisdome to hold his peace, and patience to suffer, and *gratiam Lachrymarum* as the fathers call it, the grace to weepe, that his heart may bleed, and his eyes may runne faster then his tongue; and how evill soever the times shall then be for the present, yet in the end they will be good for him.

Laus & Gloria Deo & Christo, Jesu & adjutori meo, Amen.

L 3

FINIS

THE THIRD SERMON PREACHED AT THE PVBLIKE LECTVRE AT *STORTFORD*, Auguſt 2. 1638.

Wherein is diſcovered the benefit of Chriſtian patience.

By EDVVARD SYMONS, *Miniſter of* Rayne *in* Eſſex.

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1 PET. 2. 20. 21.

If when yee doe well, and ſuffer for it, yee take it patiently, this is acceptable with God, for even hereunto were yee called.

LONDON,
Printed by *R. C.* for *Andrew Crooke*, and are to be ſold at his ſhop, at the ſigne of the Greene Dragon in *Pauls* Church-yard. 1642.

THE THIRD SERMON PREACHED AT THE PVBLIKE LECTVRE AT STORTFORD,

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By EDVVARD SIMONS, *Minister of Rayne in Essex.*

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THE BENEFIT OF CHRISTIAN PATIENCE.

LUKE 21. 19.

By your patience possesse you your soules.

IN my course here the last yeare, I discoursed of *Silence*, and commended that to your observance. I shall now through Gods help speake of its mother grace, namely of *Patience*, and commend that also unto your practice.

Methodus est duplex, there is a two-fold method: one from the cause to the effect, and another from the effect to the cause; you see we have followed the latter, which as we count, is *(quoad nos)* more suitable to vulgar capa-

cities: though perhaps in a case or subject of this nature, the former first had been the better: for can the streame be sweet, you will say, while the fountaine is bitter? you should first have cast the salt in here, indeavour to season the heart with some graines of *Patience*, and then with hope of better successe you might have perswaded the tongue to silence: Well, be it so: yet now we are in, we must proceed in our owne way.

For the coherence of these words read: you may see in the preceding verses, our Saviour speakes of the succeeding times, which in his judgement would be but evill, in respect both of the sinnes and sorrowes which they would bring forth.

The sinnes: or at least the maine one, which alwayes brings many after it, he notes *vers.* 8. of the *chap.* to be corruption of judgement, there should be deceivers and false teachers who should teach erroneous things concerning Christ and his presence: compare but that verse with its parallel in *Matth.* 24. 23, 24. and it will be evident unto you: and this they shall doe in his name; taking upon them as if they were Christ himselfe, and had authority to command the conscience, which is peculiar onely to him to doe.

Then the sorrowes, they are of two kinds, Nationall, and Personall; Nationall or more Generall, which should be common to people of all sorts, good and bad, tagge and ragge (as they say) all should be sensible of them, and these are *vers.* 9, 10, 11. warres, seditions, insurrections of Nation against Nation, Kingdome against Kingdome, and Earthquakes in some Countries, hunger, pestilence, and fearfull things in others.

The personall sorrowes are they that would in particular befall the Church and flock of Christ: which hee mentions *vers.* 12. as causes of those generall ones forenamed,

named, and they would be violent apprehensions, persecutions, imprisonments, and arraignments before Kings and Rulers, for Christs name sake, that is, for his truth and religion sake: because they will not forsake that, for the perswasions and compulsions of the forementioned deceivers, and then to *vers.* 16. 17. he reckons up more of this sort, namely, treacheries of friends, of kindred and acquaintance, and hatred at all mens hands for the same cause.

Now against these errours and erroneous men, and also against these troubles and sorrowes our Saviour doth fore-arme his people, by his fore-warning them of the same, his promonitions he would have to be their premunitions: as *John* 16. 3, 4. *These things have I told you, that when they come to passe, you may remember that I told you*: namely, to this end, that you might not then bee much moved at them; as the Apostle in a like case, 1 *Thes.* 3. 3, 4. I would not have you moved by these afflictions, for you know we were appointed to them: faithfull Ministers it seemes are appointed and ordained to suffer as well as to preach, (even as faithfull Christians are, as well as to beleeve) and this yee know (saies he) how did they know? why, when we were with you, we told you before that we should suffer tribulation: it was the manner of Christ and his Apostle you see to foretell the sowre as well as the sweet, the hardship as well as the comfort of Christianity: yea, and the sweet as well as the sowre, the comfort as well as the dolour, *John* 16. 33. *in the world yee shall have trouble*, (there is the sowre) *but in me yee shall have peace*, (there is the sweet) and in this *chap.* of the text he doth not onely tell them of the dolorous times, as hath been mentioned, but he doth also strengthen them against the same with the sweet promise of his assistance, *vers.* 14. 15. and of *Phil.* 1. 29.

his protection and preſervation, *verſ.* 18.

But withall he tels them in the text, of one thing that they muſt ſee unto, and that is that they be patient, they muſt not be malicious or revengeful, they muſt not plot or prate, they muſt not ſlander or provoke, they muſt not vex nor trouble themſelves in any ſort, onely let him alone to doe all, be they ſtill, and ſay no more then he ſhall put into their mouthes, when they are called in *coram*, and he will keepe them well enough from all harme-taking: when they are judged or abuſed, not the value of a haires dammage ſhall their ſoules ſuſtaine; let them only but reſt in patience: In a word, as *Moſes* the man of God ſaid to his people, *Exod.* 14.13. *Feare not, ſtand ſtill, and ſee the ſalvation of the Lord*, ſo ſaies Chriſt the ſonne of God and our good Shepheard unto us, Feare yee not, be but ſtill, patient, and quiet, and you ſhall ſee what ſalvation the Lord alone will worke for you.

Nay, moreover you ſhall hereby keepe your ſelves in poſſeſſion of that which all your enemies aime chiefely to deprive you of, and that is your ſoules: your ſoule indeed is the prize they ſtrive for, both by their cunning and by their cruelty, that is the *Helena* of their aimes, Satan and his ſervants deſire above all things to have mens ſoules and conſciences at their command: but ſaies Chriſt, you ſhall keepe them out of their hands by this one meane I tell you of: namely, by your patience: and the truth is, the adverſaries are in a wrong box: the way to get ſoules is not that which they take; violence and ſtruggling, oppoſing and conteſting, bearing downe things with a ſtrong hand, is the way to get poſſeſſion of goods and bodies, but not of hearts and ſpirits, not of ſoules; it is the way to loſe them, both their owne and others: the onely way to get poſſeſſion of hearts and ſoules is patience, bearing and forbearing: this way indeed

deed Christ kept possession of his owne, and got the possession of all ours: and this way the blessed Martyrs kept their owne, and got the hearts of many to their religion, whereof *Justin* Martyr professeth himselfe to be one, the patience of the Christians wanne his heart to them and their religion: yea, many persecutors themselves have beene taken this way: to be sure of this, every one may get and keepe the possession of, and the command over his owne soule, by this vertue and grace of patience: and this chiefely the text teacheth: *By your patience possesse yee your soules:* your owne soules: and so you have the context.

Now in the text it selfe consider two things. { The purchase; the soules possession. / The price; patience.

We will first speak of the purchase, then of the price: first what you shall have, then what you must pay; for in point of purchase, you will all know for what, before you will part with your money.

Truly the purchase is exceeding great, specially if compared with the price, it is as if the whole world should be compared to an halfe-peny: you have heard of Merchants, that for glasses, pins, and small hookes, things of little value, have bought of the Indians, gold, pearles, and precious stones: such a bargaine, nay, a better is here offered you; What are tribulations, and afflictions, in which you must shew your patience, but as brittle glasses for short continuance, but as the prickings of a pinne for paine, but as small hookes, by which God puls us to himselfe, with a little smarting: and what is that you shall get by induring the same? why, your soules possession here, and a possession for your soules hereafter, the worth of either which doth exceed mans heart to conceive, or his tongue to expresse: our text speakes but

of the one, and of this onely must we speake, though we can never speake the worth of it: I meane of the soule, either in respect of its Author, its nature, or resemblance: the truth is, as one saies of Christ, the Redeemer of the soule, that he had divers names, as Jesus, Emanuel, Christ, Messias, Lord, &c. because no one name was enough to expresse all his perfections: so may it be said of the soule which he redeemed, one name alone cannot intimate to us all its excellencies, and therefore it hath divers names: as *Isiodore* well, *dum corpus vivificat anima est, dum vult animus, dum scit mens, dum recolit memoria, dum judicat ratio, &c.* in respect of its quickning power it is called the life, in respect of its desire the will, of its knowledge the mind, of its recordation the memory, of its judgement the reason, &c. Indeed (me thinkes) our Saviours monition here to look to that, and to that only doth exceedingly set forth the excellencie of it, above all things else: and that shall be the Doctrine from this first part, even in these words:

Doctr. 1. *The soule above all things is to be cared for, to bee looked after.*

For it is onely *possidete animas vestras*: it is not *villas vestras*, as *August.* notes: your villages, your houses and lands, your wealth and riches, for it had beene vaine to have advised to this, in times of trouble and persecutions, when such things are sure to goe to wracke: nor indeed had it beene worth the while to have looked after such things, specially then, for what are they? *nec vera, nec vestra*, saies *Bernard*, neither true goods, for they bide not by you, nor your owne, for you cannot carry them away with you: and had he advised to the keeping of these, he would not have prescribed *patience* as the meane:

meane: for that is the way rather to loſe all; he ſhould have ſaid rather, beſtirre your ſelves, put up no wrong, one injury will draw on another, talke and prate, ſcold and raile, lye and ſweare, tugge and pull, (for this is the courſe that men commonly take to get and keepe riches.)

Nor doth he ſay, *poſſidete honores veſtros:* looke to your Honours, your Credits, your good eſteeme, ſee you loſe not an inch of that, for he knew that this was not in their owne hands to keepe, *Honor eſt honorantis, non honorati*; it is in the mouth of the people, and what is *Vox populi?* Why, *Heſanna* to day, and *Crucifige* to morrow? even honeſt mens credits are often forced to lodge upon the tongue of Knaves: and beſide our Saviour knew alſo there was not ſo much need to advise to be carefull of this, for he foreſaw that too too many, that would profeſſe his name, would be more carefull of their credit, then they would be of their Conſcience, yea they would be religious to no other purpoſe, and weare the Hood of Profeſsion to no other end, but to get them a good eſteeme among men.

Nor thirdly, tis not *poſſidete amicos veſtros*, keepe your Friends, loſe not the love of them however, for he knew that friends were ſlippery ware, and to keepe them, was more then could be done with a good conſcience, as the world was like to goe with them, in thoſe ſucceeding dayes, when one friend and brother would betray another to death: unleſſe they would reſolve to humour them at all turnes, never contradict them, or reprove them, doe they, or ſpeake they never ſo croſſely: never ſpeake againſt thoſe faults which the world notes them to be guilty of: for example, if they be noted to be railers, ſlanderers, backe-biters, whiſperers, cenſurers, evill ſpeakers of Rulers, Governours, men of place and authority,

thority; why, never find fault with them for these things, never alleadge Scripture against these conditions, but rather animate them in their way, commend their zeale, and against Gods word and conscience, bee as they bee, and doe as they doe, or else no possibility of keeping them.

Nor fourthly, it is not *possidete opiniones vestras*, hold your opinions, sticke close to your owne fancies what ever reasons shall be brought against them, *etiamsi suadent, non persuadent tamen*, though you be convinced never so, yet be sure you hold your owne, be resolute, for he knew indeed that men without bidding many of them, would hold faster their opinions then the faith it selfe, yea rather then they should sinke, they care not though religion and peace and all goe to wracke, they will turne every stone, but their owne conceits shall take place.

Nor fifthly it is not *possidete delicias vestras*, your delights, your pleasures, see you abate not your selves of them, whatsoever plagues, and judgements, and miseries and troubles come amongst you, follow your sports and pastimes, your feasts and pleasures still. Nor lastly, it is not *corpora vestra*, your bodies, looke well to them that they pine not, see they lie soft, and be well fed, drinke good store of Sacke and Sugar, that your bodies may looke plump and faire and fat, and be in good liking for all your troubles: No (Brethren) here is not a word of any of all these things, here is onely *possidete animas vestras*, looke to your soules, either becaufe he fore-saw men were apt to be more careleſſe of them then of other things, and so needed to be called upon, or else to teach them according to the doctrine, that your soule above all things is to be cared for, to be looked after.

And so it is, by reason of its excellencie above all things which you may take a glimpse of, from these three considerations

considerations I shall propound unto you, which may serve for so many proofes and reasons of the point.

First, consider that the divine graces of Gods holy spirit, which of all things that can be imagined are the most excellent, are appointed to adorne the soule of man: now thinke, if the hangings are so excellent, what may you conceive of the roome for which they are appointed, of the soule that is to be adorned? sure that is most excellent and regardable above all things.

Secondly, consider how he that best knew, yea that only knew the worth of a soule: for the truth is, no meere man while he is in his mortall condition is able to set a true value upon the soule, or to esteeme of it according to its worth; but he onely that paid the price for it, the Lord Jesus, he alone knew the worth of it: and consider how he preferres it above all the world, *Matth.* 16. 16. *What will it profit a man to winne the whole world, and lose his owne soule?* the whole world it seemes is not worth one soule, sure then it is to be looked after above all things.

Thirdly, consider the price he gave for the soules redemption; not any corruptible thing, but the very precious life bloud of himselfe the sonne of God: 1 *Pet.* 1. 19. any thing that is mortall may be valued by a mortall man, and one earthly thing may be purchased by another, but mans soule, as appeares, is neither mortall nor earthly, for the Sonne of God only is able to value that, and his bloud onely to make purchase of it: therefore sure to be esteemed above all things.

But perhaps you will say, Doth not the text tell us it may be purchased by patience, and we thereby may be they that may make purchase of it?

I answer, True, but Christian patience is no corruptible thing, it is a vertue, *& post funera vivit*, vertue never

dies with the body, but lives for ever. *Jobs* body is dead, but his vertue lives, *Iames* 5. 11. *You have heard of the patience of Job: Patience* is a Grace, and Grace in the godly is never extinct, as sinne is not in the wicked, both grace and sinne goeth to Heaven or Hell, as the soule doth, and abides in it, and with it for ever, to beautifie or to torture it.

Besides, you must not conceive that by your *patience* you shall make such a possession of your soules as Christ did by his bloud, for he thereby purchased the fee-simple of them, the full right, both title and tenure, from the hands of Justice, and therefore they are wholly his, as we our selves are, all over, 1 *Cor.* 6. 19. 20. but we by our *patience* shall onely become capable of the benefits and blessings of Christs purchase, we shall from the hand of mercy and free grace, have the command over, and the free use of what he payed so deare for: for the truth is, Christ did not enter upon this purchase, for his owne behoofe, but for ours onely, and therefore it was made in our name, because he meant we should have the benefit of it; he would freely put us in possession, and keepe us in the same so long as we continue qualified with *patience*: which also he bestowes, though it be called ours (*in your patience*) for that is ours as our soules are, wee have it of his free gift, not of our selves: Ile make it plain by an example.

A Prince hath won or purchased a Castle, and made it sensible against the enemy with his owne munition, and then puts a servant in possession of it, and tels him, So long as you continue faithfull to me, and make use of this munition for defence, so long shall you injoy the benefits and priviledges of this Castle, you shall be defended in it, and have the command over it, and the free use of it, and much honour by being Captaine thereof. So

our

our Lord Jesus having purchased the Castles of our soules with his bloud at the hands of his Fathers justice, out of the power of sinne and Satan, that before (under Gods justice) had the power and keeping of them, and then fortifying them with his divine power, & strengthning them with his grace, gives us command over them, and tels us, so long as we continue faithfull to him, and patient, that is, make use of his Ammunition and Grace, we shall keepe the possession of them, and of all the comforts and priviledges that doe appertaine unto them, which to us both is and will be greater honour and more happinesse, then if he should have put us in possession, of a Kingdome: You have heard the saying, My mind to me a Kingdome is: nay *Solomon* saies, to have freedome of mind, and command over ones owne spirit, is better then to have command over a City, *Prov.* 16. 32. He that is patient and slow to anger, is better then the mighty, and he that can rule his owne spirit, then he that can rule a City: what this freedome and rule is, we shall in part shew when we come to the next point: we will now come to the Use of this.

Use. Is the soule so excellent a commodity, that grace from Heaven is sent to adorne it, that the bloud of the Sonne of God onely is able to redeeme it, and that the whole world with all its treasure, is not to be compared unto it? How farre beside themselves then are they that make but little or no account of it? some there are that will scarce beleeve they have any soules at all, becaiſe they never saw them, for they are resolved to beleeve no more then they see, and they have the same opinion concerning God: indeed they thereby sufficiently declare, that their soules serve them onely in stead of Salt to keep their bodies from stinking.

Others there are that will oft protest, as they have souls

to ſave, but if you looke upon their wayes of worldlines, drunkenneſſe, malice, and oppoſition to the meanes and meſſengers of the ſoules ſalvation, you may well be perſwaded that they beleeve no ſuch matter.

And a third ſort there is, that though perhaps they may beleeve that they have ſoules, yet they thinke them not worthy above all things to be cared for, their wealth ſhall have the upper hand, ſixe whole dayes ſhall willingly be imployed about that, and not one without grudging about the ſoule: I warrant if I ſhould hold you two houres now in diſpenſing among you proviſions for the ſoule, there would be more maundering, and it would irk ſome more, then if they ſhould ſpend ten houres in ſome ſhop about their worldly imployments: and I pray what cheating, what couzening, what lying, what ſwearing, what injuſtice, what oppreſsing to get wealth and riches is every where practiſed? and (for Gods ſake) what doth all this prove, but that men preferre the world before their ſoules?

And ſo for friends, will not too too many hazzard their ſoules to get or keepe the favour of them, of ſome rich worldly man, whom they hope may be a good Maſter to them? wil they not be ready to ſay what he would have them, yea, and perhaps to ſweare to it too? And for credit, doth not many ſtand more upon that, then upon their ſoules ſafety: to have a name for great Preachers, great profeſſors, great gifted men, to be eſteemed the holy ones (*ſans pere*) without parallell; then to be truly gracious, humble, ſincere, and ſecretly upright with God? I would they did not, for then we ſhould not heare ſuch vaunting bragges, nor ſee ſuch wilfull uneven walkings, as ſometime in private we doe, and in deed, are aſhamed to name, becauſe they would be thought incredible, they being the conditions of ſome of them that are moſt famous for good.

Againe,

Againe, have we not many that love their opinions, better then they doe their ſoules; and ſtudy more to uphold them, then to preſerve theſe? nay, alas how many be there, that make their opinions their conſciences, and have no other conſcience then their bare opinion? the truth is, they doe not know, nor will they learn to know the one from the other.

And for the body: alas, who almoſt regards not that in the firſt place? the body, the body, they are all for the body: and I pray how doth your body Sir, and make much of your body: and ſo they will, without bidding; that ſhall be cloathed, and fed, and nouriſhed, and Phyſicked; but the ſoule in the meane time, ſhall be tattered, and torne, and ragged, and leane, never will they mind its welfare, nor well indure thoſe that perſwade thereto: the bodily Phyſitian ſhall be welcome to them whenſoere he comes, and if they be but ſicke of the finger-ake, he ſhall be ſent for with much intreaty, and wel paied for his pains in comming: but for the Phyſitian of the ſoule, if he will come he may, but he ſhall never be ſent for, and when he doth come, he ſhall have the courſeſt and homelieſt entertainment that can be imagined, ſcarce welcome, ſcarce Godamercie for his paines in comming: if they be ſick, when he hath asked them how they doe, he had beſt take heed he goe no further then the out-ſide; if he beginnes to ſpeake any thing about the ſoule, why then, Sir, I did not ſleepe well the laſt night, I pray ſpare me at this time, talking is ſomewhat tedious unto mee; ſome ſuch paltry tricke or other they will have to rid the houſe of him.

Now alas, what ſimple men are theſe, that are thus all for the body, and (as I may ſay) thus nothing for the ſoule? Should a man have two children, the eldeſt a luſty, beautifull, hopefull, well-mannered child, likely to live

many a yeare: and the younger, a sickly, lame, crooked, unwholsome, leaprous, and ill conditioned thing, and foolish withall, and not like to live a yeare to an end: if the father should bestow all his care, to provide for the younger and sickly child, tie all his estate upon that, and doe onely for it, and take no care for the elder, which is the more lusty and lively, and likely to live, you would count him very unwise and foolish: why, this is the case of these men, the body is the sickly child, that shall die to morrow, which they take so much care for, and the soule the healthfull child that shall live for ever, which is not regarded.

Nay further: what doe I talke of riches, and friends, and credit, and opinions, and bodies, how many are there in the world, that set their soules below their sinnes? to satisfie a lust, suppose of malice, of pride, of revenge, what care they if they damne their soules, nay even to vexe and grieve the spirit of another? we thinke them fooles and mad, at least worthy of scorne, that to vexe another, will eate no victuals, or will hang or drowne themselves, as some sullen wives (to anger their husbands) will sometime offer and threaten to doe, though before they doe it indeed, they will be better advised: But more mad are they, that to vexe and grieve another, will destroy their owne soules by running headlong into such and such courses, as are unlawfull, onely because they are by their friends or Minister perswaded to the contrary.

Nay, the Minister, let him speake against their sinnes in the behalfe of their soules, what will they say, but hee speakes against them? and so make sinne and themselves all one, so dearely are they devoted to their sinnes: as *Ahab* said of *Micaiah, he speakes no good of me*, I dare say the honest Prophet never spake word of ill against him

him all dayes of his life, he was his Prince and Ruler, and his conſcience would not ſuffer him to ſpeake ill of the Ruler of the people: He preached againſt his ſinnes it may be ſometime, when he preached before him: why that is all one (ſaies *Ahab*) touch my ſinne touch me.

Why, ſo it is with many now; let a man ſpeake againſt their ſinnes, ſuppoſe it be the ſinnes of ſlandering, tailing, backbiting, whiſpering, or hypocriſie: why, he preaches againſt us, will ſome ſay: nay, they will adde further, he preaches againſt Gods children; as if Gods children were all guilty of ſuch conditions, and as if they could not abide to be told of their faults any more then the wicked, but like them, did make ſinne all one with themſelves: (ſweet creatures doe they make Gods children in the meane time, and an ill Father doe they make God, that can or will breed his children no better) doubtleſſe they that are truly Gods, are willingly or wittingly guilty of no ſuch ſinnes: but what ever ſinnes they are guilty of, they love to have them preached againſt: they hold none of thoſe abſurd Paradoxes, that Gods children muſt not be told of their faults in publike, for feare carnall men ſhould be confirmed in their hard opinions of them, for in deed by the ſame reaſon Chriſt, and Mercy, and the Goſpel, muſt not be preached, for that carnall men will make an ill uſe of the ſame, to be more bold in ſinning.

Thoſe that be truly godly conceive that it is not ſo much the Miniſters preaching againſt ſuch and ſuch ſins, that makes carnall people judge ſo amiſſe of Gods children as they doe; but rather it is the lives of hypocrites that call themſelves Gods children, and their application of ſuch things when they are ſpoken to themſelves, as unto Gods children, their pepper-raking at them: thoſe that be truly godly conceive that of all others, Gods children

are

are to be told of their faults in publike: for these reasons.

1. Because God will not spare publikely to punish and correct them for their faults, yea, them in speciall, *Hos.* 3. 2. and his Ministers therefore must doe like him, and not spare to tell them of their faults, yea them in speciall.

Mic. 2.7. 2. Because the word of reproofe will doe good to them onely, and to none else, *Doth not my word doe good to them that walke uprightly?* (saies the Lord) for others like those Dogges our Saviour speakes of, if such holy things as reproofes be cast unto them, will turne againe and rend them that cast them, *Matth.* 7. 6.

3. Because they by their meeke taking of reproofe, and their loving and humble carriage to those that tell them of their faults, may give good example to others of so doing, who usually doe contrary.

4. That the Minister might shew his impartiality that he spares them no more in the wayes of sin, then he doth the debaucht drunkards, and disorderly livers, who otherwise would be ready to say, We cannot so much as looke into an Alehouse to cracke a Jugge, or be merry a little, or swear an oath, but we are sure to have a Sermon made of it, and all the Parish must ring of it; but I warrant you, he never meddles with the sinnes of Puritans, they are men of his owne stampe, and therefore such holy creatures as if they had no sinne in them: thus will they say: but if they see the Minister impartiall, and like Christ in the Gospel, not spare the persons of any men, not care for their faults or frownes in cases of this nature, they will take that which concernes themselves the better, and conceive the Minister to be a man of God.

Harris Serm. Ep. to the Reader before *Samuels* funerall. It is written in the commendation of a religious Knight, that he loved those Preachers best, that least favoured

favoured his corruptions, and would bleſſe God for ſuch teachers as would give him no reſt in ſin, and would often provoke them with theſe words: Goe on, ſpare us not, though corruption may buſle a while, yet God will give us hearts to come in at length, and to ſubmit to the Scepter of his word; how ever it ſhall be a Preachers Crown to be faithfull and to balke none: thus would hee ſpeake to the Miniſter in private, after that the Miniſter had beene (as the world thought) too ſharpe with him in publike: and doubtleſſe the ſame mind is little or much in all thoſe that be truly godly and religious: thoſe therfore that will owne ſuch matters and be offended and take ſins part, are doubtleſſe a baſtard brood, and ſuch as God will never own for his, at the great day: & they diſcover themſelves by this condition: but as I ſaid before, this is the condition of many of the better ſort of the world, (for of the world I cannot but account them) and if ſuch doe ſo make themſelves all one with their ſinne, no marvell if the worſer ſort be ſo conditioned, if thoſe that are neere us in reſpect of profeſſion, our owne Mothers ſonnes, as they account themſelves, our brethren, if they be of this condition, how much more then may others who are ſtrangers to us? as 2 *Sam.* 16. 11. *Behold, my ſon* (ſaies *David*) *that came out of my bowels, ſeekes my life, how much rather may this Benjamite doe it?* or as *Moſes* ſaid, *Exod.* 6. 12. *Behold, the children of Iſrael have not hearkened unto me, how then ſhall Pharaoh heare me?* ſo may we ſay, Behold they that are profeſſors will not hearken unto us, when we adviſe them for their ſoules good, how then ſhall they that are open and prophane wretches hearken unto us? if they that call themſelves Gods peoples, be enemies to their owne ſoules, and take ſinnes part againſt them and us, and account us their enemies for telling them the truth againſt their ſinne, how ſhall

we hope for better respect from others.

Truly (Brethren) your soules have enemies enough, you need not be enemies to them your selves, the Devill and devilish minded men, seducers or what you will, in all their oppositions aime only to mischiefe your soules: bee wise therefore and remember, God hath set your soules at a high rate, as appeares by the price given for their redemption: and Christ set them at a high rate, in preferring one of them before the whole world: and the Devill sets them at a high rate, for rather then hee would lose a soule, he would give the whole world for it, if it were his owne, as appeares by those his words, *Matth.* 4. *All these will I give thee:* In deed the Devill is not such a foole, to give so much when he may have it it for lesse, yea, for nothing, for so he hath the soules of many: Which of you will give a pound for that you may have for a peny?

For Gods sake therefore give not away your soules for nothing, part not with them for trifles, sell them not away for sinne: *Skinne for skinne, and all that a man hath will he give for his life*, the life of his body: the life of the soule should be more deare.

O abstaine from all things that may pollute your soules, or that warre against them, such are fleshly lusts, 1 *Pet.* 2. 11. that may choake your soules, or drowne them in perdition and destruction, such are worldly cares, 1 *Tim.* 6. 9. that may poyson your soules, such is false doctrine; you will not give to a beloved child that which may choake or poyson it, and will you give to your divine soules that which will?

And we Ministers must be carefull from consideration of the soules excellencie, not to starve soules, they are committed to us to feed, and without vision the people perish, *Prov.* 29. 18. and then our life shall goe for theirs,

theirs, if through our default, *Ezek.* 3. 18. and therefore the Apostle, 2 *Tim.* 4. 1, 2. chargeth us as we will answer it before God and Jesus Christ, that we preach the word, and be instant in the same, not onely *in season*, but also *out of season*: if those words had but a good Canonicall exposition, perhaps some of us would preach oftner then we doe.

But (friends) if we give you meate and you will not take it, or will throw it away, and not eate it, your bloud shall be upon your own heads: for as we are Shepheards over you, so are you every one over that one sheepe that God hath intrusted you withall, *viz.* your soule: you are men and women that have reason as well as we to looke to your charge, and the lesse that is, the greater shall the punishment be if you be careless of it; we may be faithfull in our greater charge, as he in the Gospel was that had ten talents, and you may be faithlesse in your lesser, as he was that had but one: But so much for the Use of this point, and for the first part of the text, the purchase.

We come to the other, and that is the price, (as we at first called it) which is *Patience*. *By your patience*: If the soule be so excellent a commodity, as hath beene said, and *Patience* be that which makes us capable of the possession of it, then sure we may conclude that *Patience* is a vertue of great consequence, a necessary grace for every Christian: and that shall be the point.

Patience is a vertue of great consequence, and a grace most needfull for every Christian. *Doctr.* 2.

It is a grace of the same ranke with faith and love, for by faith we possesse God, by love we possesse men, and by patience we possesse our selves: we have need of faith, for we have need of God: we have need of love, for we have need of man: and we have need of *patience*, for the

world is so bad we had need looke to our selves, to have our wits about us, and they are kept at home onely by *patience*: He that wants faith is ἀκέφαλος, without the head, and he that wants love is ἀσώματος, not of the body, and he that wants *patience*, is not himselfe, nor his owne man: A Traveller saies, He that will travell to *Jerusalem* had need be indued with these three vertues or gifts: faith, patience, and money: faith to beleeve what ere he sees or heares there, patience to indure the injuries of the Infidels that shall be offered him there, and money to make him friends, and to discharge all tributes and cost there; put but charity in the roome of money, and the same three vertues must he have that will travell to the new *Jerusalem* that is in Heaven; and the truth is this, Trinity of graces consists in a Unity of person, he that hath one of them hath all, and he hath none of them in any true measure, that hath not every of them in some measure: you may see how they are joyned together, *Titus* 2. 2. sound in Faith, Charity, and Patience.

For indeed as vices are linked together, so are vertues united, and *Patience* is as the common Palace wherin all are preserved, or as the doore of the soule which keepes all the other vertues in it: and unlesse this doore be opened, there is no danger of losing any of them; but if it be, they are soone liable to be gone, and we ready to commit any sinne: experience will witnesse, that if *Patience* be broken, the grace of prayer is lost for the present, and the gift of hearing too, and of well-doing, we cannot in perturbation of spirit either speake to God as we should, nor receive any wholsome counsell from any, nor performe any duty of love, to whom it is due: nay, by impatience of delay we make shipwracke of our faith, and distrust God: by impatience of wrongs and words, we make breach of Charity, and fall a hating, a railing,

a slan-

a slandering, a backbiting: by impatience of a sober estate we fall to be covetous, worldly, and oppressing: and therefore *Tertullian* saies, *Patience* is such a Governour in our affaires, *ut nullum opus Deo complacitum perpetrare extraneus à patientia possit*, that it is not possible for him that is a stranger to patience to doe any worke acceptable to God: but on the other side, he that hath *patience* in his heart, and lets the same perfectly appeare in his life and practice, is so perfect and intire a man, that he wanteth nothing which may make him acceptable either to God or man, *Iames* 1.4.

But in handling the point, I shall tell you what kind of *patience* is here meant, then I shall prove the necessity of it according to the doctrine, and then we shall conclude onely with an Use of exhortation thereunto.

First, what kind of *Patience* is here meant.

The coyne *patience* is of two sorts, in the one is *Cæsars* Image, in the other is the Image of Christ: the one was in use among the Merchants of *Egypt*, the Heathens and Gentiles, but the other onely among the Merchants of *Israel*: that former which they had, was not of like value with this latter; it carryed with it the like *pœna*, it was *circa res adversas*, but not the like price, it was not seconded with the like hope, because not alike grounded upon precious promises, nor exercised to a like end, in obedience to God, nor was it from the same principle, for it was the fruit onely of well-ordered nature, and not of grace: as the Sooth sayers of *Egypt* could do the like miracles that *Moses* did, but not by the same spirit and power as he; so the Heathens could suffer many such afflictions as Christians doe with a like strength, but not with the same comfort, *multa tulerunt animo forti, nulla tamen solida consolatione* (saies one) they shewed more valour then they found comfort in their sufferings, *miranda erat stupiditas*,

ditas, ſed neganda patientia ſuis laus. we admire their ſtoutneſſe, but doe deny they had any *patience* at all.

For the *patience* which we intend, it is a divine grace wrought in mans heart by Gods ſpirit, whereby a man in obedience to Gods command, in expectance of his promiſe, and in conſideration of his power and providence over all, his wiſdome and goodneſſe in all, doth meekly beare and quietly ſuffer all, the bitter or ſowre, that doth befall him, or that is unjuſtly offered him, how grievous and harſh ſoever *ſenſui & carni*, to ſenſe and reaſon, without any hatred or heart-riſing againſt any that are meanes of the ſame.

Every particular of this deſcription, I durſt undertake to make good by the word of God, but that it would take up too much time, and I feare ſhould I preſſe it home, many that take themſelves for good Chriſtians, might find that they are quite without this grace according to this deſcription, and if without this, I cannot warrant them that they have any more then a bare ſhew of any other, for the reaſon fore-alleadged.

But further you muſt note that *patience* in Scripture is alſo called long-ſuffering, though ſome diſtinguiſh betweene theſe two, and ſay the one ſignifies bearing, and the other for-bearing; bearing when we cannot revenge, for-bearing when we can, but doe not: *Aretius* alſo ſaies, the one is *circa graviora pericula*, about greater evils, and the other *circa leviora*, about leſſer: but I here underſtand *Patience* to ſignifie both the one and the other, bearing and for-bearing, both the greater and the leſſe wrongs; even wrongs of all ſorts: and I ſay, this *Patience* is a vertue of great conſequence, and a grace moſt needfull for a Chriſtian.

1. It is a vertue of great conſequence.
2. It is a grace moſt needfull.
3. For a Chriſtian above all other.

1. That

1. That it is a vertue of great consequence, I prove thus:

First, that must needs be a vertue of great consequence, which to obtaine, a man should not onely be content, but also exceeding glad to fall into many miseries, into divers temptations: But such is *Patience*, *Iames* 1.2,3.*v*. Brethren, be exceeding glad when yee fall into divers temptations, knowing that such trials worke patience: therefore it is a vertue of great consequence.

Secondly, that must needs be a vertue of great consequence, which being obtained, makes a man perfect, intire, and to want nothing: But such is *Patience*: *Iames* 1.4. Let *Patience* have her perfect worke, that you may be pefect, intire, and wanting nothing: therefore it is a vertue of great consequence.

Thirdly, That must needs be a vertue of great consequence, which preserves a man from all shame: But such is patience, *Rom.* 5.4,5. *Patience* brings forth experience, and hope which maketh not ashamed: and hee that hath patience discovers not his nakednesse by his passions whereby he might be shamed: therefore it is a vertue of great consequence.

2. That it is a grace most needfull, it is plaine from *Heb.* 10. 36. where it is said, you have need of *Patience*, it is not said, it were well if you had it, or it were a convenient thing; but you have need of it, you cannot be without it, and why? see there;

First, that doing the will of God you may inherit the promises: it seemes you cannot doe the will of God without it, indeed Gods will is done by patient suffering; Not my wil, but thine be done, saies Christ, when he went to suffer; nor as seemes, can we receive the promises without it; see them and touch them we may by faith, but by *Patience* we receive them, inherit and injoy them, for

promises.

promiſes are not received ſo ſoone as they are apprehended, therefore *patience* is needfull, even as faith; indeed they ſtand together in the ſame ranke, *Heb.* 6.12. Be yee followers of them, that through faith and *patience* inherit the promiſes.

Secondly, it is needfull, becauſe without it a man cannot be fruitfull, though his heart be honeſt and good: for even ſuch a heart if it brings forth fruit from the Word heard, it muſt be by *patience*, *Luke* 8.15. they that receive the word into an honeſt and good heart, keepe it, and bring forth fruit with *patience*.

Thirdly, it is needfull, becauſe our life is a race, and without *patience* we cannot runne it, *Heb.* 12.1. Let us runne with *patience* the race that is ſet before us: nor without it, can we receive the reward at the end of it; for *Rev.* 2. *&* 3. *chap.* to him that overcommeth, to him that indureth to the end, to him that is patient unto death, ſhall be given the things there promiſed, the Crowne, the new name, the white ſtone, the morning ſtarre.

Fourthly, it is needfull, becauſe our life, ſpecially our Chriſtian life: Chriſtianity is a warfare, where the victory is gotten, *non feriendo, ſed ferendo*, not by giving, but by bearing blowes by *patience*. In the *Olympian*, and ſo in all worldly combats, the Champion gets the day, and winnes the Garland that beſtowes moſt blowes upon his Antagoniſt; but in the warres of the Lord, whoſe wayes and courſes are alwayes contrary unto mans, he beares away the Crowne, and gets the day, that receives moſt blowes from the hands of his adverſaries, and in lieu thereof returnes nought but good workes and words.

In a word, ſhall I tell you what *Tertullian* ſaies in the praiſe of *patience*, in his booke of that Subject, which doth

doth notably set forth the excellency & necessity of it: *fidem munit* (saies he) *pacem gubernat, dilectionem adjuvat, humilitatem instruit, &c.* it preserveth faith, it orders peace, it helpeth love, it teacheth humility, it rules the flesh, and serves the spirit, it bridles the tongue, and holds the hands, it treads upon temptations, and perfects martyrdome it selfe, (for it is not suffering, but *patience* in suffering that pleaseth God) it comforts the poore, and tempers the rich, it easeth the sickly, and maintaines the health, it delighteth the faithfull, it inviteth the unbeleever, it commendeth the servant to the Master, and the Master to the Lord, it beautifies a woman, and purchaseth esteeme to a man, it is loved in a child, praised in a youth, and honoured in the aged, *in omni sexu, in omni ætate formosa est*, it is beautifull in every sexe, in every age, therefore a vertue of great consequence, and a grace most needfull.

But of all arguments, this in the text must be observed: *patience* preserves the soule, namely, from the hands of its enemies, and the peace of it from being broken: and therefore must needs be of that consequence and so needfull as wee say: for the soule is a thing of the greatest consequence in the world, and of which a man hath most need to be carefull: now by *patience* this is preserved and kept safe, for *patience* frustrates all the aimes of Satan, and the wicked against the same: and therefore most craftily doe they indeavour to deprive a man of *patience*, for if he lose this, they know he will lose God, and so in conclusion the soule it selfe: for the enemy knowes well, that as *patience* keepes God in the soule, so impatience thrusts him out. God will not dwell in perturbations: for as he came to *Eliah* in a soft still voyce, so he dwels onely in a quiet and still spirit. In all *Jobs* afflictions, what was aimed at, but to breake his *pa-*

tience, *Job* 2. 9. to make him curse God in a mood as many use to doe; and so should he empty his soule of God and let the Devill in, in his stead, as anger and impatience alwayes doth: and therefore note the Apostles *Caveat*, *Ephes.* 4. 26, 27. Let not the Sun goe downe upon your wrath, nor give place to the Devill: that is to say, if you grow wrathfull and impatient, you let the Devill in, and then farewell the soules possession: he will not so soone give it up againe.

And as Satan, so all his servants, in all their oppositions against Gods people and Ministers, have the same aime to deprive the soule of *patience*; A bad neighbour that comes to his Ministers house on Saturdayes in the afternoone, and there stands barking at his doore, and baying at his window, what can he aime at thereby but to move him unto impatience, to distemper his spirit, and so to unsute him for the doing Gods worke on the morrow? And why are your foul-mouthed people so luxurious of their malicious foame against any Christian, but for the same cause to make a breach upon their *patience*? it appeares most plaine, for if they cannot prevaile therein, but see their words and doings passed over with a carelesse neglect, how above measure are themselves vexed? as I have read of one that hang'd himselfe for very vexation that he could not by his railing speeches move another unto impatience.

Patience indeed unto the soule, is as the lid unto the eye, or as a shield unto the head, it breakes the stroake of every crosse, and keepes the spirit harme-free, it is as the ballast of the ship, to make it stable, and therefore, *James* 5. 8. be patient, stablish your hearts: a ship well balasted is not easily ore-turned by waves or winds, whereas that which wants the same is tost every way: many will ballast themselves with wealth, with riches, and friends,

but

but when winds, and ſtormes, and blowes come, theſe will not quiet the ſpirit, and keepe out feares ſo as *patience* will: for he that is balaſted, with *patience* how ever the world goes, though the wind blow and the ſtormes come, though his eares be loaded with revilings, threatnings, and reproaches, and his body beaten with ſtripes and buffets, yet his ſoule is unwounded, he is not dozed, nor at his wits end, his ſpirit is not ſtraitned with griefe or feare, nor his faculties tied up, though his paſſions be; he hath the free command of himſelfe and tongue, and lookes and ſpeakes as he was wont to doe; his ſtomach ſwels not, his mouth vapours not, his eyes ſparkle not, his bloud boyles not, nor doe his fingers itch, or his colour change, he is ſtill the ſame, onely perhaps looking to Heaven-ward, ſaies in himſelfe, *Chriſtus graviora tulit*, Chriſt indured more then this: or, *omnia poſſum confirmante me Chriſto*, I ſhall, or I can beare my burden, through the ſtrength of Chriſt: or, *meliora ſpero*, I hope better dayes are comming: or, *dabit Deus his quoque finem*, this world will not laſt alwayes.

Such is the temper of the ſoule wherin *patience* dwels, it is like Mount *Sion* which cannot be moved, or like a rocke on the Sea, on all ſides diſquieted with aſſaults, yet ſtill quiet in its ſcituation: whereas he that wants *patience*, doth *laniare animam ſuam furore ſuo*, as it is, *Job* 18. 4. teare and butcher his owne ſoule in his rage: whoſe picture you may ſee, *Mar.* 5. 5, 6. for as he there would not be tamed or bound with chaines or fetters, but broak all, and went raving about, and cutting himſelfe with ſtones; ſo the impatent man being not himſelfe, will be kept in with no bonds or ties of God or man, but breaks all to doe himſelfe miſchiefe, and it is a true ſaying, *Nemo laditur niſi à ſeipſo*, none can hurt a man till hee hath hurt himſelfe by letting goe his *patience*: and ſo you

see the benefit and need of *Patience.*

3. But there is one particular more in the Doctrine still to be further proved: and that is (to a Christian) it is a grace so needfull to none as to a Christian.

For he of all others hath most occasions of vexation: a Christian is a *Crucian*, a man of sorrowes, Christs younger Brother, he doth not onely take up, but also beare his crosse daily; by faith he takes it up, but by *patience* he beares it: The waters, yea, the bitter waters of afflictions come daily in upon his soule, as *David* speakes, and *patience* is like the tree mentioned, *Exod.* 15. 25. which takes away their bitternesse from them; and therefore of all others to a Christian it is most needfull: and a Christian also is apt to fret and grieve at the occasions and sight of evill, as well as another man; and to be troubled when he sees cause, which he is forbidden to doe, as you may see, *Psal.* 37. 1. Fret not thy selfe because of the ungodly: and *John* 14. 1. Let not your hearts be troubled: but how shall he forbeare? onely by *patience.*

But what are the occasions, you will say, that a Christian hath more then others of this nature? I answer, I cannot name them all, no more can any man, onely Ile mention two or three.

He hath occasions *ab intra*, and he hath occasions *ab extra*, to use *patience*, which none else hath.

First, *ab intra*, from within himselfe: for with many terrours and feares is he assaulted, with many temptations is he affronted, with many lusts is he haunted, which he apprehends increasing daily, and incroaching further in upon him, to his further paine of sense and feeling; which indeed is but onely in regard of the daily increase of life and light within him, so that his sight and feeling is of more capacity daily: now what supports him under these miseries? the Lord, in whom onely is his help;

perhaps

perhaps hides his face for a season, is as it were gone into a farre Country, and of the time of his returne, hee is uncertaine; what hath he to uphold him in the meane while, but onely *patience?* so that of all others he hath need of *patience*. I know that others are in a worser case, but because they feele not a like paine, they have not so much need of *patience*, for where is no paine, there is little need of *patience*.

Secondly, *ab extra*, from without himselfe, from abroad he meets with occasions in the world more then others doe, to try his *patience*: as

1. He is hated for that which none else is hated for: namely, for his Christianity, and for his honesty.

First, his Christianity and Religion by some: *Bonus homo Caius, tantummodo malus, quod Christianus, Caius* is an honest man, he hath but one fault, he is a Christian: and, I could love *Seius* with all my heart, letting aside his Religion; such speeches *Tertullian* in his dayes did over-heare the *Gentiles* use, concerning the innocent Lambes of Christ, that were daily sacrificed for their Religion: and so now, Such a one I could like well, but that he is a Puritan; and I could love such a one with all my heart, but for his preciseneſſe: thus some hate him on the one side for his Religion.

Secondly, on the other side, there be others that hate him as much for his honesty, they like him well enough for his outward profession and precisenes, for in that he is like themselves, but they hate him for another thing, he will not juggle as they doe, and play the Hypocrite, he is not altogether of their opinions, he will not raile on whom they raile, nor slander whom they slander, or speake evill on whom they doe, but reprove those conditions rather, as our Saviour did in the Pharisees; and therefore they whisper him out of credit wherſoere they

come, and shake their head when they heare him mentioned, and say, Gods people know not what to make of him, meaning by Gods people, onely their owne sweet selves: now I say none is thus hated for his Christianity and for his honesty and sincerity, but the sincere Christian, therefore none hath so much need of *patience* as he.

2. He hath more need of it then others, because hee cannot side with the factions of the world as others can: they goe away with the wisdome, and he stands still with *patience*: the world you know runnes all upon factions, and he that cannot side with one faction or other is counted a foole by both sides, and an enemy: as a worldly friend said once to a Minister that had played the madman as *Paul* once did when he preached before *Festus*, had without partiality spared the corruptions of none, O saies he you must be wise; and be sure alwayes you keepe one side to your selfe to be your friend, if you preach against the corruptions of these of our side, be sure you meddle not with the corruptions of the Puritans, keep in with them, but if you preach against them, be sure you keepe us to be your friends, meddle not with any of our sinnes: But such counsell as this, an upright Christian cannot follow: he that is truly godly dares not turne to the right hand, nor to the left: his tender conscience cannot yeeld to the powerfull impositions of some on the one hand, nor can his noble and upright spirit allow of the peevish humours and uneven carriages of some on the other, he cannot fancie as their yellow fancies doe, but lookes upon things without spectacles: and therefore he suffers on both sides, because he will be in the extreames with neither: that side crushes him with their power, this side rends him with their tongues, and each side incouraging other in their way,

way, both clap their hands at him, and cry he suffers justly for his deservings; and to put his *patience* more upon it, they will adde further, that he desired to please both, and therefore it is Gods just judgement against him that he should please neither: no man meets with such occasions as these are to use his *patience*, but the true Christian, therefore *patience* is most needfull for him.

3. He hath more need of it then others: because every one else is onely for himselfe, and so needeth *patience* to beare onely his owne private wrongs, but a true Christian is for God and for his Church, and their wrongs are his griefes, as well as his owne: to see some abuse the Church and Spouse of Christ, in making their quarrels the Churches, and to see others as bold with God, to make their causes his, is very grievous to an honest heart.

For example, when *Demetrius* or any of the craftsmen, or crafty men, hath a quarrell against *Paul*, or any faithfull Minister, for preaching or any other matter, though the Law be open, and the Lawyer ready to plead for them in their names, yet they thinke it the surer way to interest *Diana* in the businesse, to make it the Churches cause though it concernes her nothing at all, for they know some are so devoted to their Goddesse, that *Aristarchus*, *Gaius*, *Paul* and all, are like to smart for it, if it be but suggested, though upon no grounds, that they are disaffected unto her; now this is cause of griefe to a Christian heart to see the Church in this sort abused, and more specially if he shall see Christs spouse at any time so forgetfull and unnaturall, as through such delusions to prostitute her selfe unto the pleasure of a base enemy upon his malicious complaint to be an Executioner of his wrath upon her owne true Children and Ministers.

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So on the other ſide, when *Diotrephes*, or any of his prating crue that love preeminence, doe pleaſe to take diſtaſt againſt any man, why, God muſt be intereſſed in their cauſe, and he that offends them muſt be whiſpered abroad to be Gods enemy, and every one with whom they can prevaile, ſhall be ſtirred up to hate him as ſuch a one; for thoſe onely with whom themſelves are pleaſed, muſt be the beloved of God, and ſo long as they are friends with them, God is friends with them, & no longer; as if they were alwayes of as unerring a ſpirit, as the Pope conceits himſelfe to be when he ſits in Cathedra: for this is the Popes courſe to a haire: Story tels us, when he hath beene at oddes with the French King, why, preſently he hath proclaimed him the enemy of Chriſt, and all the Chriſtian world muſt up in armes againſt him, as againſt Gods enemy: and the Frenchmen for their King, (take were all dogs upon the ſudden, and cleane remiſſion of ſinnes ſhould he have that ſhould kill one of them, but ſo ſoone as the Popes worſhip was pleaſed againe, warres muſt ceaſe forthwith, and the French King is the moſt Chriſtian King againe, and his ſubjects all good Chriſtian men, and great pity it were to ſhed their bloud.

Now (as I was ſaying) to obſerve men that profeſſe ſo much hatred to the Pope, as ſome pretend they doe, and yet be ſo like him in conditions, is matter of much vexation to an honeſt heart.

4. He hath more need of *patience* then others, becauſe he ſees more evill in the world then others in regard of a more inlightned eye: for what the eye ſees not, the heart rues not, ſaies the Proverb: but what the eye doth ſee, the heart doth rue, if rufull: Ile name but one particular, which for Religion and Gods childrens ſake doth much afflict his heart to ſee it: and that is a notable tricke of

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the Devill whereby he much prevailes againſt Gods people: and it is this. He puts upon ſome of his owne ſervants the names and titles, which the prophane world by his meanes puts upon Gods children, that ſo by the evill conditions of his owne birds, he might make thoſe that are truly godly to become odious, that go under the ſame name and habit: Becauſe the prophane world by his ſetting on, cals the godly, Puritans, and Preciſians, therefore ſhall ſome of his brats call themſelves ſo too, and ſo for their advantage another way, take upon them the reproach of Chriſt, whereof they are not worthy: and bring diſgrace upon Gods deareſt ones.

For by the way (Brethren) you muſt alwayes remember that though the world cals all Gods children, Puritans: yet all that call themſelves Puritans are not Gods children: for then many of your railers, ſlanderers, whiſperers, backbiters, cenſurers of all others but themſelves, would be Gods children; yea, and many of the cheaters too: the couzening Merchants and Tradeſmen, for a great many doe weare Chriſts livery onely to deceive, when all other ſhifts faile: ſome will turne Alehouſe-keepers, but ſome more vile will turne Profeſſors, (as Maſter *Bolton* notes) that under an Iſraelitiſh garment they may the better cheat the Egyptians: and if they be convinced it is a ſinne (which will be hard to doe) why yet they can with a bold forehead maintaine that it is the ſinne of the trade then, and not the ſinne of the man: O how theſe ſtinkers doe vexe the ſpirits of Gods faithfull ones, and no one thing is more apt to breake their *patience*, then theſe very conditions of theſe men, for like the Angel of the Church of *Epheſus*, they cannot bear or indure the ſight of ſuch things.

And indeed there is no way better to remove this object of offence from the eyes of Gods faithfull ones, then

to take the course which the Angel there did, Rev. 2. 2. He tried them that said they were Apostles, but were not, and found them liars: so we should try them that say they are Gods children, but are not, and find them liars; search them out, strip them and whip them, wee Ministers should doe so in every Sermon: if Rogues be stript and whipt in every towne they passe through, they would not be so bold and so brazen-faced, as to counterfeit themselves to be whom they are not: so if these wretches were but stript and discovered by their markes in every Sermon, and well lashed by the word of God, they would not be so bold as to take upon them to be whom they are not.

But as it is not one man that can strip and whip a company of incorrigible persons, they will quickly knocke him downe, then they will quickly stab him with their secret weapons, many therefore must put to their helping hands. So it is not for one or two Ministers to goe about this businesse, it wil not be for their safety: they wil soon have their credit knocked down or stabbed: every one of those wretches carries a secret weapon in his mouth more sharp then any sword, wherewith they can soone dispatch themselves of their single opposites: No, it must be a combination therefore, the Ministers of Gods word must joyne together, and resolve upon it, to separate the vile from the precious, to strip them, and to whip them: and those Ministers they must be, whose lives and doctrines are both consonant to Gods word, for if such onely that smell too ranke of superstition, or that are notable for looseneſſe of life and carriage, speake against the vices of such persons, why all shall bee taken to bee but Gall and bitterneſſe, and they will thinke but the better of themselves for such mens invectives: therefore (I say) others that are of a more allowed stampe, should

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for the credit of Gods poore children take the matter in hand, and discover the Devils brood from the precious ones: it was the maine of our Saviours labour in all his preaching, as we all know, to discover hypocrites: Indeed they themselves will well and diligently inveigh against the prophane crue, and so they easing us of part of our labour we may the better attend to them.

But truly friends, goodnesse is so rare and geason in these dayes, that honest Ministers are glad to see the shadow of it in any body; which when they discerne, for to incourage such persons in a progresse of good, they are sparing of them, and preach onely against others sinnes, till indeed they have spoyled them (spare the rod, and spoyle the child, saies *Solomon*) for they hereby grow so proud, so well conceited of themselves, so pure in their owne eyes, and so stiffe-necked, that they often prove the onely murderers of our names and credits, if ever after we goe about to deale with them.

But at leastwise, if we feare to be so venturous as to deale with them, to discover the vile from the precious, yet let us at least distinguish the precious from the vile, discover the properties of Gods true children: who are alwaies harmlesse, holy, well-spoken, humble, scarce daring oft-times to owne so high a title as the title of Gods child: yea, we Ministers find it, that it is as hard sometimes to perswade one of them that they are so, as to perswade one of the other that they are not.

But we must not runne any further this way, we have gone too farre already some will say: you have seene now foure reasons why a Christian hath more need of *patience* then other men; more might be alleadged, but we must not be too tedious: we descend to the Use which shall be onely of exhortation to get *patience*.

You see of what consequence *patience* is, and how

needfull, and for a Christian in speciall; wherefore mind your owne good, sirs, and store your selves with it, that you may keepe the possession of your soules, that you may be perfect, and want nothing, that you may be fruitfull, that you may doe the will of God, and inherit the promises that you might be armed against all occurrences, that you might have a salve for every sore, an Antidote for every malady: these are motives now: I need not give you any more then you have had already: onely one, and that is this; *Patience* can ease your mind when nothing else can.

There be many sorrowes and griefes which something beside *patience* may haply afford help and ease unto: but there be others, and such as Christians are often liable to meet withall, that nothing but *patience* can ease: and for those things sake, you should store your selves with *patience*: I will instance in a case or two of this kind and nature.

Perhaps here you see one exalting a humane invention by his more diligent observance, before a Divine command; there you see one that can swallow a Camell without coughing, and stand straining at a Gnat; in one place you see Pastors most unkindly hunting and scattering their owne flocke; in another you see people most cruelly hunting and persecuting their owne Shepheard; sometimes you meet with men of such inlarged charity, that they can wish well to all places, yea to *Rome* it selfe, though under Gods curse: excepting onely to *New-England*: sometimes againe perhaps you meet with others of such contracted bowels, that they can wish well to no place but onely that: now this grieves your hearts, but what remedy have you, but onely *patience?* it is not in your powers to temper the differing spirits of men; no more then to rule the winds.

Againe,

Againe, perhaps you see men set upon vexing one the other, and to this end they will preferre themselves and their opinions before Christ and peace, with our power we will prevaile (cry some on the one side) and make these Puritans stoope, yea that we will: no, but with our tongues we will prevaile, cry some on the other, and mouth it against them, yea that we will: we have long reaching hands (cry they) and we have loud sounding Cymbals cry these, and would to God they were but as well tuned may you say, when with griefe you behold these passages, but no remedy can I tell you for your griefe but onely *patience.*

So againe, perhaps you see sinne flourish and spread it selfe to the disgrace of Christ and of his Church, in some of them that should suppresse it, who are more apt for money-sake to commit folly, Hermaphrodite like, with both sexes, with all sorts, then to punish any; and then perhaps you observe further, some of them that should looke to these, to be *Gallio* like, quite regardlesse of any complaint that is made to them, especially against such their owne Beadsmen: and this vexeth the spirits, but what remedy, save onely *patience?*

Or againe, perhaps you see some that professe *Pauls* faith, and thereupon are in the Briars as he was, but doe cleane contrary to what he did for deliverance, not trust Christ with his owne cause, but because corrupt *Felix* looks for mony, they will feed his appetite, & so flesh the greedy Hound with the bloud of their purses, that he will never leave hunting & sucking, till he hath undone many a poor Christian, that according to example must stretch too, beyond the compasse of ability, or else *ab inferno nulla redemptio*: and this moves your minds, but where is your help? onely in *patience.*

Againe, perhaps you see Christ wounded in the house

of his friends, as in the precedent verses, brother betraying brother, one professor by the mediation of a second, a third, or a fourth man, delivering up another for some private spleene into the hands of the common enemy, as the Jewes did Christ unto the Romanes, and when the mischiefe is done, the contrivers crying out (as they of Christ) he is justly smitten of God, and Gods just judgement is fallen upon him for his dissent with them and their humours, though in the meane time he hath done nothing amisse as, they are told by their owne consciences; yet they feele no remorse for their bringing him into trouble, their consciences are so seared, for the blind Pharisee thinkes, if he doth but informe, give in false reports, and suborne false witnesse, so he doth not kill or draw bloud, he is no transgressour. And Judge *Pilate*, he conceives if he doth but prosecute according to presentment, and passe sentence according to information, though false in the judgement of his owne conscience; why, he may wash his hands, and cry, *I am free from the bloud of this just person*: and the souldiers, the under-officers, they beleeve they doe but their duty to inflict punishment according unto sentence, though upon the most holy: and so betwixt them all, Christ and his members goe to wracke, and none of them will be a whit to blame, such is their stupid blindnesse: these things are grievous to a Christian heart, but what remedy? only *patience.*

Once againe, when you see some under the names of Christians goe up and downe rending and tearing the names and credits of their brethren, and taking all occasions to speake evill, and to publish mens faults to the world when they are not urged, nay, coyning faults of them to make them odious to others, cast iniquity upon them that others might hate them, dealing with

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their brethren, as the Heathens did with Christians, in the Primitive times, to provoke the brute beasts to rend and teare them, they would wrap them up in beasts skins, that so the ravenous beasts might ignorantly (who otherwise would not) fasten upon them.

And thus doe some Christians deale with their brethren, wrap them up in beasts skinnes, that is, in beastly vices by their false and criminous imputations, to the end that worldly and carnall men might be provoked to abuse them, who otherwise would deale more friendly with them: these call themselves Christians, but these conditions prove them rather to be like Butchers dogges, whose lips are alwayes bloudy with the slaughter of one thing or other: O how it grieves the spirit of a holy man to see such courses and carriages among those that weare the name of Christ, who should be altogether harmlesse and undefiled, but no remedy save *patience*.

Last of al, somtime a Christian, some of you perhaps, see those whom you know to be the best, to be most basely used, and the most unworthy, in most credit: you see the most sincere accounted hypocrites, and the most hollow-hearted, most religious; the one goes away with the name, and the other with the thing; and this offends you: you would have every one esteemed as he is: but what helpe have you? onely *patience*. And this will help you, for it suggests at such a time, that some have their reward here, that which they chiefely looke after, namely the praise and esteeme of men, and therfore all they do, is this end, & to be seen of men, and Christ shall say to them one day, *Ye have your reward*, namely already, as much as you are like to have: and then the first in mans esteem, shal be the last in Gods, and the last in mans esteeme, shall be the first in Gods: and upon this suggestion, *patience* rests your mind in the meane season.

A hundred

A hundred such occasions might be reckoned up, but these may serve: therefore I say, seeing *patience* is such a soveraigne grace, with all your getting get *patience*.

How, you will say? Ile propound but three meanes: and they briefely.

1. Accustome your selves to the reading of Gods blessed Book, which is called the word of *Patience, Rev.* 3. 10. because it ingenders this grace first in the heart, and then doth nourish it with the promises: that sets forth to you the Lord Jesus in all his sufferings as a president for you, that discovers the way to Heaven, to lie through tribulations, that shewes that all afflictions comes from God, and for good ends: that discovers to you the natures wayes and ends of all the wicked, which being fore-known may make you patient, & that also opens your eyes and gives you light to see into their dispositions to be such as in the Word they are deciphered.

2. Acquaint your selves with bearing daily crosses, small wrongs, which will be a meane to inable you with *patience* for the bearing of greater: you know the Story of *Milo*, he by accustoming himselfe to carry a Calfe, became able to carry an Oxe; and of *Mithridates*, who by using to eate poyson, made his body unpoysonable; and you know the fable of the old and new Cart loaded with sheaves, the old Cart which was accustomed to the burden, that alone went without creaking, so by accustoming your selves to beare, you will be able to beare without complaining.

3. Preserve your innocence: that you be not justly plagued for your transgessions: however men will say [If I had deserved it, it would never have grieved mee,] yet I assure you, desert is the cause of griefe alwayes: Guiltnes is the cause of impatience, both in crosses and in reproofes, *Exod.* 2. 13, 14. He that was guilty

that

that did the wrong was the impatient man when *Moses* ſpake unto them, the gald Jade onely kicks, the begger onely is offended to be called bankrupt, not the rich man, and the deceiver to be called hypocrite, not the ſound Chriſtian: thoſe that are guilty of ſlandering, railing, reviling, evill ſpeaking of Rulers and Governours, theſe onely are offended to heare theſe ſinnes reproved, theſe are they that on ſuch occaſions pelt and puffe, and chafe, and figge up and downe as if they were nettled: and did you heare what ſtuffe we had to day (cry they) how bitter the Preacher was againſt Gods people? their guiltineſſe doth cauſe this impatience: whereas the innocent Chriſtian, ſhould he be railed upon, and reviled never ſo, yet with a mild ſpirit he can reply as the honeſt ſervant did to his paſſionate Maſter, calling him knave, and couzening knave; Sir, ſaies he, you may ſpeake as you pleaſe, but I beleeve not a word you ſay concerning this particular, for I know my ſelfe to be an honeſt man: therefore I ſay preſerve your innocence: ſo much for the meanes.

Now in the cloſe of all, that you might not thinke you have got the Grace when you have it not: let mee tell you, it is not *patience* to be quiet when none offends you: nor when you are not able to right or revenge your ſelves: many thinke themſelves to be patient, becauſe when no body angers them, they be quiet; and ſo is the Devill: but let them be but touched with a ſmall injury, or any angry word, they are but briars and thornes, *Mic.* 7. 4. the very beſt of them is a briar: and many beare injuries becauſe they know not how to revenge, they have a will, but they want power. But Chriſtian *patience* is ſuch as Chriſts was, who had power to revenge, but did not: therefore know you muſt beare injuries, when you are able to revenge your ſelves, elſe you are not patient,

tient, this was intimated in the words of our Saviour the night before he suffered: He that hath no sword, let him sell his coat and buy one; Why Lord, saies *Aug.* what should thine doe with swords? thou wilt not suffer them to draw them; *Peter* must not use his sword in defence of thee, much lesse of himselfe; why, they must have swords, that their *patience* might appeare more fully, that being wronged, and having swords, yet doe not offer to draw them.

2. You must not onely beare present, but also be prepared to indure future wrongs, if you be truly patient, this was intimated in those words, *Matth.* 5. 39. to have the other cheeke ready for another blow, if the one be stricken, for as *Aug.* well, it is to be understood not so much *de parte operis, as de præparatione animi*: a Christian must be a Crucian, till he is landed in Heaven. *Objection.* I, but you will say, if we put up abuses thus, and be so prepared for more, we shall have our bellies full I warrant you: he that makes himselfe a Sheepe, shall be eaten of the Wolfe: *Answer.* Why, this is true, if thou bee a Sheepe of Christs fold, a Sheepe thou must make thy selfe, not a Mastive, not a Wolfe, and the carrionly Crowes of the world will use thee as the Crowes use Sheepe, they will pull wooll off of their backs, but not haire off the Mastives or Wolves, because they know these will revenge. *Objection.* Yea, but they will thinke me a foole if I be patient and say nothing: *Answer.* Better they thinke thee so, then thou by impatience prove thy selfe so: for impatience by *Solomon* is alwayes esteemed folly: and to vexe at others for the wrongs they doe us, is but to tutor them to vex us more: in a word remember, if you be of Christ, then a Sheepe thou art, all his are so, and so called, and for a silly Sheep thou must goe, and like one used, and be content therewith.

3. You must not onely beare and forbeare, but also give and forgive, before you can be truly patient: forgive the evill offered, and give blessing for cursing, pray for those that slander, censure, persecute, and hate you: for though *Laban* deale ill with *Jacob*, *Jacob* must deale well with him: though *Saul* hunt for *Davids* life, yet *David* must not lay hands on him: though *Ahab* bee an Idolater, and a naughty man, and one that had sold himselfe to worke wickednesse, yet must not *Obadiah* plot treason against him: he did all the good he could in so corrupt a time, and yet no ill to his Master: men commonly are like those servants, *Matth.* 13. 28. think they cannot deale badly enough with ill men, pluck up the tares presently, doe any thing to them that are none of Gods, couzen, defraud, rob, steale from the Egyptians, these are but usurpers: but what said the Master to these servants? no, let them alone till the harvest: friend you must hold your hands, your time of commanding and adjudging is not yet come, and in the meane time you must be commanded, ruled, and adjudged your selfe, couzened, defrauded, and cheated, and have your goods taken away, and you must be patient, and returne good to those that offer these things to you: O this is brave doctrine for some, whose practice is to offer wrong, they hope it will tie honest mens hands, and tongues and spirits, that they may wrong them as they please: as the Usurer hoped that the Ministers preaching against usury would make his neighbours give over the trade, and so his money should never lie dead by him for want of customers: I wish Gods people would make but as good benefit of it for their soules, as worldly men wil for their purses. I have knowne a Minister by preaching peace and *patience*, preach many of his people theeves and cheaters, they would wrong him to his face, and then tell him he

must be patient and peaceable, else he would contradict his owne doctrine.

4. He that is truly patient, must not onely returne good for evill, and forbeare to revenge when he hath power, but he must be content to have the contrary reported of him: namely, that he returnes evill for good, and is patient perforce, because he cannot helpe himselfe. I tell you this is a hard lesson, yet you must learne it before you can enter Heaven gate, whose motto is this, Do good and heare ill; none but such enter there: it alwayes was, and ever will be the worlds custome, to father their owne vile conditions upon Gods people. *Tacitus* tels us, that when *Nero* had set *Rome* on fire, he laid it upon the Christians.

5. You must also be content that men should beleeve your enemies so reporting: for men will so doe, whether you be content or no: if the Viper leaps on *Pauls* hand, though he be the honestest man, in the company, yet all will conclude him to be the worst: so if a viperous slanderer, railer, or whisperer, laies hold of any honest Christian, all hereby will conclude him to be according to what they see or hear: the Psalmist saies, every man is a lie: and like loves like: they will therefore naturally beleeve lies before truths: and this vile people know & will brag of, as one told his Minister to his face, that he could be beleeved before him, by his betters: you know the Proverb, The more knave, the better lucke: well, this you must be content wi thll, if you be truly patient.

6. And lastly, you must be content that not onely the worser and common sort and strangers should beleeve of you, the contrary to truth, but that the better sort also, even Christians, and friends should beleeve such lies as the wicked raise and whisper against you, and that they should suspect you to be guilty of all that is reported,

and

and thinke amisse, and also speake amisse of you: that they should breake your head with their precious balms, that their tongues which should heale your griefe should wound you, and make your griefe bigger: that they should also lay to your charge things you are not guilty of, and interpret every thing at the worst, and charge iniquity upon you: thus *Jobs* friends, good men, honest men did by him: and this you must be content to suffer: it is more irksome to be ill thought of, or ill reported, by those that are good, then by those that run into all excesse of riot; it is matter of comfort rather, that these like us not: but I say if you be Gods, he will try your patience even by the others, by the best; and you must bee content with it: and wait with patience till the day come when hee shall make your righteousnesse appeare as the light, and your just dealing as cleare as the noone day: and in the meane time you must be content to live neglected and suspected: you must be last and the least in mens esteeme, but then the last will be first, and the first last.

And thus Brethren I have taught you *patience*, and I have tried your *patience*, if I haye done amisse, ile doe so no more: for thus much shall serve for this text, this time, and this place. 1078

Gratia & Gloria Deo & Christo, Jesu & adjutori meo, Amen.

FINIS

and thinke amiſſe, and alſo ſpeake amiſſe of you: [illegible] they ſhould breake your head with their precious balms, that their tongues which ſhould heale your griefe ſhould wound you, and make your griefe biggest: [illegible] they ſhould alſo lay to your charge things you are not guilty of, and ſtrerpret every thing at the worſt, and charge iniquity upon you: thus *Jobs* friends, good men, honeſt men did by him: and this you muſt be content to ſuffer [illegible] are irkſome to be ill thought of, or ill reported, by those that are good, then by thoſe that run into all exceſſes of [illegible] is matter of comfort rather, that theſe like as not: but I ſay if you be Gods, he will try your patience even by the others, by the beſt, and you muſt be content with it: and wait with patience [illegible] come when he [illegible] make your righteouſneſſe appeare as the light, and your juſt dealing as cleare as the noone day: and in the meane time you muſt be content to live negleſted and ſuſpected: you muſt be laſt and the leaſt in [illegible], [illegible] the laſt will be firſt, and the firſt laſt.

And thus Brethren I have taught you *patience*, and I have tried your *patience*, if I have done amiſſe, ile doe ſo no more. for thus much ſhall ſerve for this text, this time, and this place.

Gratia & Gloria Deo & Chriſto, Jeſu & adjutori meo, Amen.

FINIS

THE FOVRTH SERMON PREACHED IN *ESSEX*, Anno 1641.

Wherein is discovered the right spirit of the GOSPEL.

By EDVVARD SYMONS, *Minister of* Rayne *in* Essex.

MATTH. 21. 5.

Tell the Daughters of Sion, *Behold, thy King commeth unto thee meeke.*

1 PET. 3. 4.

A meeke and a quiet spirit is in the sight of God of great price.

LONDON,

Printed by *R. C.* for *Andrew Crooke*, and are to be sold at his shop, at the signe of the Greene Dragon in *Pauls* Church-yard. 1642.

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THE RIGHT NATVRE AND Temper of the Spirit of the GOSPELL.

LUKE 9.55,56.

But he turned and rebuked them, and said; Ye know not what manner of Spirit ye are of; for the Sonne of man is not come to destroy mens lives, but to save them.

THese words doe note unto us, Christs entertainement of a certaine motion that was made unto him by two of his Disciples in the former verse: it was we see entertained with dislike, for he turned and rebuked them for it; and then he tels them the reason why he did dislike it; because it proceeded from ignorance, namely of themselves, and also of him: of themselves, or of their owne spirits, you

know not what ſpirit ye are of: And of him, of the end of his coming, *for the Sonne of man came not to deſtroy mens lives* (according to the ſupposall of your motion) *but to ſave them.*

Before we faſten directly upon the Text, we muſt for our better proceeding, a little conſider of the motion, and of the occaſion of it: The motion we have in the foregoing words, *Lord, wilt thou that we command fire to come from Heaven, and conſume them, as Elias did*; And the occaſion which ſtirred their ſpirits, to make ſuch a cruell motion, was the ſight of the churliſhneſſe of the Samaritans, for as appeares in *ver.* 52,53. Chriſt was travailing towards Jeruſalem, and being benighted, he ſent his ſervants before him to take up a lodging in a village of the Samaritanes, but they would let him have no lodging there, becauſe he was going to Jeruſalem; this was their churliſhneſſe.

And the roote of it (as we may conceive) was a certaine nationall hatred betweene the Jewes and the Samaritans, which did ariſe from difference in opinion, for as you may reade, *Joh.* 4.20. The Samaritans ſaid, God muſt be worſhipped after their faſhion, on their mountaine, but the Jewes ſaid (and they were in the right) that God muſt be worſhipped at Jeruſalem: And this ſame difference was the ground of their quarrell, which was ſo great, that the Jewes in generall, and the Samaritans in generall, would have no dealings one with another, as appeares, *Joh.* 4.9.

Now our Saviour was a Jew, and he was going to Jeruſalem to worſhip there, according to the Law, the Paſſeover was neere at hand, and this theſe Samaritans apprehended, by his habit, or his carriage, in ſome ſort, they perceived that his face was toward Jeruſalem, and therefore no lodging ſhould he get among them: which

when the Disciples saw, their blood began to rise, and their spirits began to worke, and they thought to shew themselves Jewes, as the other had shewed themselves Samaritans, and be as cruell, as those were churlish, wherefore, sayes the Text, when the Disciples, *James* and *John*, saw this, they said, *Lord wilt thou that wee command fire to come from Heaven, and destroy them, as Elias did?*

And here let us observe by the way, what Spirits difference in opinion will make men of: how unkinde and cruell one to another: be they Jewes, doe they goe to Jerusalem to worship there? will they kneele at the Sacrament? out upon them, let them have neither meat, drinke, nor lodging; that is in plaine tearmes, starve them: On the other side, be they Samaritans, Sectaries, will they sit at the Sacrament? O fie upon them, pitty they should live, let us banish them out of the world, put fire to them and burne them: O these be fine doings among people that worship the same God, the devill haply may delight in them, but I am sure Christ doth not. *Observ.*

These be the fruits of difference in opinions, abuse of each others, mutuall, and mortall hatred, neglect of all Humanity and Divinity on both parts; thus it was you see of old, and I wish from my soule, we had not cause to say, this it is now: but where will these things end thinke you?

These two in the Text, the Samaritan, and the Jew, made not an end of this their difference, untill it had made an end of both them, for we read in the Jewish stories, that such a like quarrell as this was, such a like discourtesie as was here offered, made way to the Jews warres, whereby both Jewes and Samaritans were destroyed. And I pray God these differences of opinion,

in our Church doth not bring a like destruction: The Apostle notes it as a fearefull *omen*, by way of caveat, *Gal.* 5.15. if ye bite and devoure one another, ye are in danger to be consumed one of another.

Observ. Observe also from the Samaritans churlishnesse, and inhospitality to Christ, and his Disciples: that where hatred is, there is churlishnesse, and where churlishnesse is to any the Messengers and servants of God, doubtlesse there is a hatred of them, they hate them that will not receive them, or that deale uncivilly with them: And remember what reward these Samaritans at last did get for this their churlishnesse, in not receiving Christ, and his followers: God suffered the devill to send *Simon Magus* amongst them, *Act.* 8.9. that did most miserably seduce the whole Nation, small and great adored him: And so God often punisheth such people, as receive not Christ and his true Ministers, he lets Satan send some paltry fellowes, some wicked and worthlesse men with delusions among them, whereby they are seduced, and perhaps brought to ruine: It were possible to give you examples of this in these times, but I passe on.

When the Disciples *James* and *John* saw this, a common courtesie denyed, a nights lodging, and that to Christ Jesus their Master, whose wrong and abuse they could not but lay to heart, more then if it had beene offered onely to themselves: And to see him thus abused for his Religion sake, (because his face was toward Jerusalem) and that a little while after they had seene him in his glory, on the Mount of Transfiguration, honored by Heaven, to see him thus despitefully used, by a company of Samaritan Heretickes, in a base paltry Village, can you blame them if they were angry? surely they had reason for it, and as they thought Scripture too, for say they, Master, *Wilt thou that we command fire*

fire to came from Heaven, and consume them, as Elias did?

In which motion of theirs, we see they take it for granted, that these Samaritans deserve to be destroyed, and that in the sharpest manner, and in the most remarkable way that might be, even by fire, onely they take Christs advise about the matter, and aske his leave to doe it, and they bring in the Example of *Elias* to warrant their motion, although our Saviour approves, neither of their motion, nor yet of their warrant, as we shall see anon.

But first, Observe what a woefull thing it would be if one man should sit in Judgement upon another, for the sinnes committed against God, if the best men that are, should censure sinners, or if Christ should be of the same minde as these his Disciples here were of, and presently punish every indignity of this nature that is offered unto him, we might say with *David, O Lord, who could abide it.* *Observ.*

Nay, we may conclude out of all question, if Christ should not be more mercifull then man, to sinfull men, that entertaine him not, the whole world would long ere this have beene burnt to ashes, not onely these Samaritans here, but the Jewes of Jerusalem too, yea *Iames* and *John* among the rest, and the whole universe, a great while agoe had beene like Sodome.

As for the Samaritans here, they had beene burnt up presently, without more adoe, for denying Christ a lodging: and for Jerusalem, he was worse used there then at Samaria, they shut him out of their City, and on the Mount without the City gates, they murthered him; so then Jerusalem soone after had beene burnt to Ashes too, as being throughly guilty of Samariaes fault. And then for the Disciples themselves, indeed we will doe them no wrong, time was, that they had received him, but then afterward, when most need was,

was, they forsooke him againe, they ran away from him, renounced him, denyed him, and some of them swore too they never knew him, then if Christ should have beene of their mindes, more fire must have beene fetched from Heaven to consume them, the Disciples, also *James* and *John*, as well as the rest.

Nay, further yet, we read *Joh.* 1.10, 11. that the whole world was made by Christ, and yet it knew him not, nor received him, then also the whole world had long agoe beene at an end, even turned into a heape of Ashes: And (I pray) now adayes who doth receive Christ as he should, nay, who doth not at one time or other refuse to receive him? surely then, if Christ were of the same minde with these his Disciples, he should not so much as leave himselfe one man to save, but should destroy all.

Blessed therefore, and ever blessed be the Divine goodnesse, and blessed be Christ, that he is a better friend to poore sinners, and more mercifull then wee should ever be to our selves, or to one another: Christ invites them to come to him, whose hearts suggest most evill against themselves, and promises ease and helpe: O that this sweet goodnesse of Christ could make us better, and draw us to repent, and to love him, as it ought to doe; for it is shewne to that end, but wicked we are rather thereby incouraged to sinne, because judgement is not speedily executed upon the workers of iniquity, therefore the hearts of men are even set in them to doe evill (sayes the Preacher,) well, I am sure we have cause to praise God for his goodnesse, and to make better use of it.

Matth. 11.29.

Rom. 2.14.

Eccles. 8.11.

But we returne to the Disciples: Master (say they) *Wilt thou that we command fire to come from Heaven, and consume them, as Elias did?* if we marke it, herein they

approve themselves Disciples indeed, they make their Masters will their law, (Master, *wilt thou*) they will not doe it on their owne heads, what they doe shall be done on Gods name.

This indeed is the proper condition of Gods true servants, to take advise of him, by Prayer, in all their doings, and this course keepes them from doing any knowne evill, yea, it helpes them to know the evill of their intentions when they are ignorant of it.

First, It keepes them from doing any knowne evill, for their consciences will not suffer them to crave his aid in any knowne sinfull way, or worke: the Disciples here did not yet know that this their motion was evill, for if they had, they would have beene ashamed to have propounded it to Christ to approve on.

Secondly, It helpes them to know the evill of their desires, when they are ignorant of it, thus the Disciples came here to discover their error by asking Christs advice about their conceived intentions, so we may come to see our errors, whereof we are ignorant, if we consult with him by Prayer, about our businesses, for Christ by his Spirit will one way or other discover the same, if we advise with him, consult therefore with Christ in all things.

But then for the Scripture that is alledged, (*as Elias did.*)

Precepts are the proper rules for doings, but the Disciples alledge no Precept here, but onely a President of *Elias*, taken out of 2 *King.* 1. 9. where hee called for fire from Heaven, to consume those malepert Captaines with their fifties that came to apprehend him, but this example they misapplyed too, as appeares by our Saviours rebuke of them, nor was it so fit for their purpose as they ignorantly supposed, and as we shall see by and

by,

by: only in the meane time, let us learne in generall two things by the way.

1. *That godly men are not to be imitated in all things they doe.*

2. *That good men may through ignorance, misapply Scripture.*

Observ. First, *That godly men are not to be imitated in all things they doe.* For godly men have done many things that were not good; scarce a godly man mentioned in all the Scripture, except *Abel*, but is noted of some sinne or other, for in many things we sin all, sayes Saint *James*, (nor was *Abel* without sin, but because he was the first and most expresse type of innocent Christ, to shew what a one Christ should be, namely without guile, voyd of sin, an Innocent Lambe, a true Shepherd, a pure Martyr, therefore for this cause is not *Abel* noted of sin, but I say he had sin in him, and did commit it, for he was his Fathers Sonne, as well as all the other Saints) now we must not imitate the godly in their sinnes, not *Abraham* in telling of an untruth to escape a danger, nor *David* in his adultery, and in his making *Uriah* drunke, as some wicked ones will doe.

Jam. 3. 2.

But perhaps the godly will say, We know this well, but we may imitate them in all their good actions; I answer, no, not in all the good and commendable things they did doe, for they did doe many things by an extraordinary instinct of the Spirit, which is not common to all, what they did by speciall inspiration, they had a particular commission, a privy seale for it, which belonged onely to them, and not to others.

Phineas by the speciall inspiration of God, did kill *Zimri* and *Cosbi*, when he saw them in the act of sinning against

againſt God, ſhall any man therefore when he ſees others committing ſin, fall upon them and kill them? And *Ehud*, by a ſpeciall warrant from God, killed *Eglon*, ſhall the Papiſts therefore conclude from thence, that it is lawfull for men to kill Kings? *Elias* here being moved by the ſpeciall Spirit of God, called for fire from Heaven, to conſume the Captaines with their fifties, may the Diſciples doe ſo too againſt the Samaritans? no, ſayes our Saviour, that they may not.

Therefore, I ſay, the examples of godly men muſt not ſimply in all things be followed or imitated: but two things we muſt conſider of in ſuch a caſe.

Firſt, Whether they whom we deſire to imitate, did doe well, or no, in the thing that we would be like them.

Secondly, Whether our office is to imitate them; for in the Prophets of old, we muſt alway difference betweene what they did, by their generall calling, and therein, if we be in like office, we may imitate them; and what they did by immediate warrant, and ſuch acts paſſe not from the perſons, no precedents are to be made of them.

The uſe of this ſhall be onely to informe us, that it is moſt ſafe to hold to the rule, *Legibus ſtandum, non exemplis*, we muſt live by precept, not by example: we have many now adayes that will neglect the obedience to good Lawes, to follow the example of ſuch and ſuch good men; verily I commend them not, in thus making Popes of good men, as if ſuch were not ſubject to erre; the Lawes are, and ought to be our Maſters, and they are fugitives that run from their Maſters: but we come to the ſecond.

Secondly, *Good men through ignorance may miſ-apply Scripture*: Theſe good men here in the Text did ſo, we *Obſerv.*

will goe no further, they miſ-applyed this example of *Elias*, for that act which *Elias* did, was not like that which they would have done, and for which they alledged *Elias* example; for the fire which *Elias* called for, was againſt none but delinquents, who ungratiouſly, malepertly, and without all ſhame indeavoured and intended, to bring the holy Prophet bound to the wicked King, and one of them was as deepe in the fault as another, they were all alike guilty: But the Diſciples here would have called for fire to conſume a whole Towne, wherein were a great many women and children that were (likely) no way acceſſory to this churliſhneſſe offered unto our Saviour: now it was never Gods minde or way to puniſh the innocent with the guilty: Sodome it ſelfe had beene ſaved, had but ten innocent perſons beene found there; and Niniveh was ſpared, becauſe there were ſo many in it that knew not their right hand from their left: Therefore you ſee the example of *Elias* was not rightly alledged, and good men may through ignorance miſapply Scripture.

And if good men may, then no doubt but evill men may and will too; indeed not an Heretique or Schiſmatique that ever was, but they would alledge Scripture for their opinions, but it was Scripture miſ-applyed and perverted, as the Apoſtle ſayes many doe to their owne deſtruction, 2 *Pet.* 3. 16.

We have many now adayes of this ranke, whom the Apoſtle deſcribes by their conditions, and by their followers, 2 *Tim.* 3. from the firſt to the tenth verſe: and among other their conditions, he ſayes, *ver.* 5. That they have a forme of godlineſſe: that is, they can alledge Scripture to their owne ends, though they deny the power of it in their lives. Secondly, he ſayes they are men of corrupt mindes, and reprobate concerning the true

true faith: and he compares them to a couple of Conjurers, *Jannes* and *Jambres*, that withstood *Moses*, the true called servant of the Lord. Thirdly, he sayes further, they are housecreepers, they love to worke in secret.

And then their followers, with whom they most prevaile, are silly women, that are not able to withstand them, that through their sillinesse do admire them, these they take captive; and so they doe some men too, that are as silly, and as weake as those women, laden with sinnes, and divers lusts: And Oh how fast such corrupt hearers doe drinke in corrupt Doctrines! Indeed corrupt hearts will alway swallow downe corruptions and errours, faster then truths: How many yeares have many of Gods faithfull Ministers beene painefully Preaching truthes in publique, as Christ did to some people, and yet they have not received the same? but now of late we have had a brood of Sectaries, and they have whispered up and downe in corners, (men that have come in their owne names,) and what abundance of followers have they gotten upon the suddaine? It was a true saying of our Saviour to such kind of followers, I am come in my Fathers name, and ye receive me not, if another shall come in his owne name, him ye will receive. *Joh.* 5.43.

And indeed, you may alwayes know an error, by peoples readinesse to receive it, like will to like, a corrupt Doctrine will quickly take a corrupt heart: and you may discover evill men and false teachers by this: they that cannot, or doe not apply Scriptures to themselves, for the humiliation of their owne hearts, and for the sanctification of their owne tongues and lives (as many of these doe not) cannot rightly apply them for others instruction, at least, they may be suspected in their allegations, for the Spirit of truth is the Spirit of sanctification; good men may be mistaken in alledging

Scriptures, therefore much rather may evill.

But I will hold you no longer in the Context, I come to the carriage and words of our Saviour, in the Text it ſelfe, wherein we have two things,

1. Our Saviours diſlike of their motion.
2. His confutation of it.

His diſlike in the firſt words, *He turned and rebuked them:* His confutation in the reſt: And firſt of the firſt, *He turned and rebuked them.*

Part 1. Doubtleſſe, the Apoſtles expected another kinde of turne then they here met withall, they looked he ſhould have turned and commended them for their zeale, and ſaid, Well, I ſee yet ſome body loves me, though others care not for me, yet you doe, I ſee it grieves you that this diſgrace is offered me, you are worthy for this your tenderneſſe towards me, to ſit, the one on my right hand, and the other on my left in my kingdome: Sure I ſay, the Diſciples did expect ſome ſuch like words as theſe, with the confirmation of their motion; but, ſayes the Text, *He turned and rebuked them*: They were zealous indeed, but they were raſh withall, and therefore he turned and rebuked them; from whence we learne that,

Obſerv. *Raſh zeale deſerves no commendation, but rather to be rebuked.*

When men out of their private ſpirits, will goe about to revenge Gods quarrell upon ſinners, they ſhall have no thanke at his hand for their labours; here was ſin againſt God committed, and as great a diſ-reſpect offered to Chriſt, as almoſt could be, yet we ſee he doth not approve of their deſires to revenge it.

Men of blood that have cruelty in their hearts, and mouthes, and hands too, if they have advantage, againſt their owne enemies that have uſed them ill, or againſt Chriſts

Christs enemies, that have used him ill, are to be rebuked, we Ministers may, nay, we must rebuke such spirits, and such motions.

And a great many such spirits have we now adayes, whom, if we should rebuke, as Christ here did his Disciples, they would cry out upon us for no friends of Christ, or of his cause; no, but friends of Publicans and sinners rather, as the Pharisees said that Christ was when he rebuked them; The Pharisees indeed would have had Christ rebuked none, but those that themselves called and counted Publicans and sinners, and never to have meddled with them, though they were never so hypocriticall and vile, for if he did at any time, they would be sure to defame him, and exclaime upon him: and miscall him: so now we have many that would have us Ministers, Preach onely against the sinnes of Drunkards, and prophane persons, and superstitious Papists, but by no meanes they would not have us touch the sinnes of Professors, be they never so blameable, for they cannot, they will not beare it at our hands; our good names at least, shall surely smart for it, if we doe; the least glaunce in a Sermon against their hypocrisie, or headlong zeale, is a sufficient ground with many of them, to make them whisper us about the Country, to be men of most bitter spirits, against all goodnesse, and against Gods people: Indeed few men doe we meete withall, that will take rebuke as the Disciples here did, specially when they are rebuked for their rash zeale, in the cause of God or Christ, for which they expect commendation rather, and perhaps it is that onely which many of them ayme at, but it shewes that such are Professors rather of the Pharisees stampe, then of the Disciples. However our Saviours example and action doth here warrant us, that in the case wherein no

commendation, but rebuke rather.

Obſerv. Obſerve againe that Chriſt doth not bid his Diſciples conſider, whether the good that might come by burning the Towne would out-weigh the loſſe thereof, as the Powder Traitors, when the caſe was propounded among them, whether the Popiſh Lords, and Knights, in the Parliament houſe, ſhould be blowne up among the reſt, they conſulted whether the good that might come to the Catholique cauſe by that deadly blow, would not out-weigh the loſſe of them, and finding in their helliſh thoughts, that it would, they concluded to blow up them too.

No, our Saviour Chriſt did not go that way to work here, with his Diſciples; for we grant that fleſh and blood might have found reaſons enough to burne the Towne, had they beene conſulted with: for,

Firſt, Hereby there would ſuch a feare have beene ſtrooke into all the Townes about, that Chriſt ſhould have beene the more reſpected ever after, he ſhould never have beene denyed a lodging more.

Secondly, Hereby Chriſt ſhould have ſalved his reputation among his owne Country-men, who thought very hardly of him for being ſo courteous to the Samaritanes, they ſuſpected him to love them too well, inſomuch that they called him Samaritan.

Thirdly, It might have beene much to Chriſts reputation, to have had Diſciples that could doe as great things as *Elias*, and fetch fire from heaven with a word, as well as he.

But none of theſe reaſons could ſway with our Saviour, the act being evill of it ſelfe, he would by no meanes allow of it, and thereby he teacheth us, that we muſt not doe any evill that good may come thereon.

Obſerv. We muſt not miſchiefe a Samaritane nor doe hurt to

any

any ſinner, to doe any good to our ſelves, to further our owne cauſe or opinions, no, not to get reſpect to Chriſt himſelfe, or glory to God: It was *Jobs* ſaying to his friends, when they unjuſtly charged him with wickednesſe, becauſe God had ſo afflicted him, that they might (as they thought) juſtifie the Lord in thoſe his dealings, ſayes he to them, Will you ſpeake wickedly for Gods defence? will you ſpeake deceitfully for his cauſe? will you make a lye for him, as one man uſeth to tell a lye for another? ſurely he will reprove you; God needeth not mans lyes to his glory, he can carry out his owne worke, and gaine reſpect to himſelfe and cauſe without our indirect aſſiſtance. *Iob.* 13. v. 7. 9.

But who doe you thinke will beleeve this report? how long may we Preach before this Doctrine will be credited? yet you ſee our Saviours carriage in this buſineſſe of the Text, doth warrant it for good, he would not have any man hurt by any of his ſervants for his ſake, and ſo at another time, when *Peter* drew his ſword in his defence, and ſtrooke of *Malchus* eare, He bad *Peter* put up his ſword againe, and he healed *Malchus* eare againe, for ſayes he, the end of my comming was not to hurt men, but to doe them good, to ſave and not to deſtroy, Chriſt would have no man hurt for his ſake.

No, no, But we, many of us, will rather approve of the Jeſuites and Popiſh way, as being more agreeing to our reaſons, and to fleſh and blood then this is, and if by deſtroying and ruinating ſuch and ſuch, we may but further the cauſe, (though not the Popiſh or Catholique cauſe, as they terme it, but perhaps the Puritan cauſe, Chriſts cauſe, as we call it) why then we conclude it lawfull to doe any thing, lye, ſlander, defame, vex and unjuſtly grieve the ſpirits of our oppoſites, doe them what miſchiefe we can poſſibly deviſe, and be doing

God.

God and Christ good service all the while: But alasse, alasse, if Christ were in the right, we in this are much mistaken: I know (friends) it is not safe for a Minister, if he loves his credit, his safety, or his peace, to say thus much in the hearing of some, because it is contrary to their opinions: but I hope, though I dye for it, I shall ever say, *Vivat Christus & pereat Barrabbas*, let Christ and his truth flourish and be knowne, and let *Barrabbas* and every false heart and way perish, and be overthrowne.

But yet againe observe; this motion of the Disciples was a revengefull motion, they would have payed the Samaritans their owne againe, and that with an overplusse, they would have requited churlishnesse with cruelty, and therefore our Saviour doth utterly distaste their motion, and thereby doth further teach us, that, They that will returne like for like (in point of wrong) or rather worse then is offered them, are not in that their way allowed of God. *Observ.*

Such may haply like of themselves and their owne wayes, but Christ likes them not you see: though in their relations they are never so neere unto him: Love your enemies, blesse them that curse you, doe good to them that hate you, and pray for them that despitefully use you, and persecute you, there Christ gives the Precept, and here you see he gives you his owne practice: And so, recompence no man evill for evill, and see that no man render evill for evill to any man, they are Evangelicall Lessons, and must be learned by the professors of the Gospell; nor were these precepts in the old law given to private men, eye for eye, tooth for tooth, (if they were, they are out of date now, *Matth.* 5.38,39.&c.) but to Magistrates, unto whom, as being in Gods stead, we may upon sufficient occasion, declare our wrongs; and

*Mat.*5.44.

*Rom.*12.17.
1 *Thes.*5.15.

and what punishment is thereupon by them inflicted on our Enemies, is done mediately by the hand of God, to whom alone vengeance belongeth: And yet neither must we make use of the Magistrates helpe purposely to revenge our selves upon an adversary, for that were to make the Law, the Magistrate, and God himselfe too, the instruments of our vile, and malicious spirits; no, but onely to have Justice in a case of wrong; as we must not rejoyce *De malo inimici*, in the hurt of an eneny when we see it done, so we must not ayme thereat before-hand, but onely at the manifestation of Truth and Justice in our complainings: But let me say this, I am confident, that at the great day, that man shall have most honour, and most comfort, that hath put up his complaints immediately to God, and referred most wrongs to him.

This therefore in a word discovers unto us, that those spirits are not right and Christian, that resolve upon it concerning others, to give them as good as they bring, and to deale with them, as themselves by them have beene dealt withall, and will be sure to indeavour it, to the uttermost, so long as, or whensoever, as power is in their hand: they will persecute those that when time was, did persecute them; and be as mercilesse now, as those were cruell when they were in place: surely it becomes not Gods Children, to walke in condemned paths, to tread in those steps which themselves formerly did truely censure as Antichristian; if cruelty and revenge be a sinne in any, then most of all in Christs Disciples, in Gods children, whom it beseemes to approve themselves by their carriage toward their enemies, to be of a better spirit then other men: But I conclude this with *Solomons* advice, *Prov.* 24.29. Say not thou, I will doe to him as he hath done to me, I will render to the man according to his workes; and remember too, whoever thou

Use.

beest, that there be with thee, even with thee, sins against the Lord thy God.

Part 2. I proceed in the Text, to our Saviours confutation of their motion: and of their abuse of *Elias* example, which they brought to warrant it: and this he doth by a double Argument.

First, from the calling of the Apostles themselves, *Ye know not what spirit ye are of*; as if he had said, desire of revenge is not suitable to men of your spirits, or of your calling, you are Ministers of the Gospell, and you are my Disciples, and you must doe onely that which sutes with my spirit, which becomes the Gospell.

Secondly, from the end of his owne comming, who was their Master, which was to save mens lives, and not to destroy them, as if he had said, What doe you tell me of burning Townes, or of *Elias* example, in calling downe fire from heaven to doe hurt? is there no difference betweene me and *Elias*? betweene the end of my comming and his? if he came to destroy men, and to pray against *Israel*, yet I came to save men, and to pray for *Israel*, therefore a very unfit motion this is, which you propound unto me, and very impertinently doe you propound the example of him: But I know you doe it ignorantly, *Nescitis, you know not what spirit ye are of*, or of what spirit you ought to be, ignorance is the cause of your Errour, and your motion is naught, because it springs from ignorance; ignorance of your selves and of me too, of your owne spirits, and of the end of my comming: Hence we gather these observations:

1. *Motions that proceed from ignorance are evill motions.*
2. *Good men may be ignorant of their owne spirits.*
3. *Ignorance of a mans owne spirit, or of the distemper therein, is a cause of that evill that comes from him.*

4. *All*

4. *All motions that are unsuitable to the end of Christs comming, are sinfull motions.*

And to these we shall adde one lesson more, that fals naturally from the former Argument of the two, as it hath beene opened, or rather from our Saviours scope in the whole Text, and that shall be this:

5. *Those that live under the Gospell, must mind, and speak, and doe onely that which suites with the spirit of the Gospell.*

These are the observations, or lessons, that we shall further discourse of, briefely, from the Text, and of them in their order.

1. *Motions that proceed from ignorance are evill motions.* Observ. 1.

No good can come of ignorance, without knowledge the minde is not good, sayes *Solomon*, and from a mind not good, no good can spring. In *Matth.* 20.23. there was a request or prayer made to Christ, by the Mother of these two Apostles, *James* and *John*, but it proceeded out of ignorance, and therefore our Saviour condemnes it as no good request, You aske (sayes he) you know not what. And so that worship that proceeds from ignorance, is no good worship; You worship you know not what, sayes our Saviour to the woman of Samaria, *Joh.* 4.22. and so he disallowes their worship as a sinfull worship. And so *Rom.* 10.2. the Apostle speakes of a zeale without knowledge, and disallowes of it as not good; ignorance is no mother of devotion, or of goodnesse (as the Papists teach, but rather of all errour,) of blood-shed, persecution, blasphemy, oppression, and of all filthy lusts, of all ill motions, as I could make good by divers particular Scriptures.

Prov. 19.2.

Mat. 22.29. Act. 3.15.17. 1 Tim. 1.13. 1 Thes. 4.15.

O that this truth were beleeved, and remembred in
Vſe. theſe dayes, for then perhaps people would not follow ignorant and unlearned teachers ſo faſt as they doe, of whom the Apoſtle ſpeakes, that they neither underſtand
1 Tim.1.7. what they ſay, nor whereof they affirme: none more bold then the blind, and none more ready to follow the blinde, then thoſe that are like them, but if the blinde lead the blinde, both will fall into the ditch, ſayes our Saviour, *Matth.* 15.14.

But be it knowne from hence, that the zeale of ignorance is not good, nor the prayer of ignorance, nor the preaching of ignorance, nor the worſhip or devotion of ignorance, nor any motion that proceeds from ignorance, al is naught that comes from this roote, ignorance is darkneſſe, and darkneſſe hath relation to Hell: theſe Apoſtles here (I warrant you) after they knew this, they were but little taken with this their owne motion, nor did they delight to ſtart any more of the like kinde: I wiſh that all men were like the Apoſtles herein, to take notice of their owne ignorance, and to curbe and keepe in the fruites thereof.

But we proceed; what ignorance was it that our Saviour blames here in theſe his Diſciples? why, it was firſt the ignorance of their owne ſpirits, *You know not what ſpirit you are of*: and hence ariſes our ſecond obſervation.

Obſerv. 2. *Good men may be ignorant of their owne ſpirits.*

That is, of that frame and diſpoſition of heart, that temper of ſpirit which themſelves are of, or ought to be of, at ſuch or ſuch times and ſeaſons, or upon ſuch occaſions; The Apoſtles here were good men, yet they did not underſtand themſelves you ſee, nor what the nature of that ſpirit was, which God at thoſe times did give
Heb.12.9. unto his ſervants.

God is the Father of Spirits, and the giver of all good Spirits,

Spirits, and you muſt know that God gives to his ſervants ſpirits ſutable to the times and ſeaſons: the ſame ſpirit may be good at one time, and not at another, *Elias* ſpirit was good in his time, but the times being changed, his ſpirit, or the temper of his ſpirit, may not be ſo good now, Jeſus Chriſt the Son of God being come, by his comming he made a change of the times, and ſo by conſequence of the ſpirits too, as we ſhall ſhew anon: And indeed the Diſciples inconſideration, of the alteration of the times, was the occaſion that they were ignorant (in this ſort) of their owne ſpirits.

And ſo ſtill ignorance of the times and ſeaſons, and places where men live, is often the cauſe that good men are ignorant of their owne Spirits, or of what ſpirit they ought to ſhew, a ſpirit that may be good at one time, or in one place, may not be ſo, at, or in another; for example.

Luthers ſpirit was good in *Luthers* time, God did fit him with a ſpirit according to the time and place wherein he lived, and to the worke he had to doe: but whether *Luthers* ſpirit be ſo good now, and in theſe Realmes; or whether all they that boaſt themſelves to be of *Luthers* ſpirit, are ſo indeed, and have it from God, as he had, many wiſe men, both doe, and well may, make a queſtion.

But if we ſhould grant that *Luthers* ſpirit were as good in theſe times, as it was in his owne; yet whether *Caroloſtadius* his ſpirit, that was never good in *Luthers* time, be good now or no; is, and may be a further queſtion.

This *Caroloſtadius* was an ignorant Doctor in *Luthers* time, that loved popularity, and to be counted ſome body as well as *Luther*, in the great worke of Reformation: (He was indeed a pretty tolerable man, according to the condition of thoſe times, onely he had two defects, and they were want of wit, and want of ſuffici-

ent learning,) and therefore he fell to Preach and ſtirre up the people, of their owne heads and accords, to pull downe Images and pictures in Churches, and glaſſe windowes, in a moſt diſorderly way, and not to ſtay till they might be removed with quietneſſe by Authority, whereupon *Luther* writ againſt him, and called him ignorant dunce for his labour.

And by that very tricke of the devill, in ſtirring up *Carolostadius* to doe ſo, Images ſtand to this day in the *Lutheran* Churches, for *Luther* writing and preaching againſt *Carolostadius* his folly and diſorder, ſome have interpreted him thereby to write in the defence of Images, and his followers doe ſtill maintaine them as approved by him, which ſurely is but a miſtake, for had *Luther* lived longer, no doubt but he would have uſed meanes to have had them abolished too, as wel as other Popery, but in an orderly way, by the hand of the Magiſtrate, and not by popular fury and folly: but now I ſay, whether the ſpirit that was never good, be good in theſe dayes, I thinke there is good cauſe to queſtion it.

Nay (my friends) if any man ſhould act with *Carolostadius* his ſpirit, and boaſt that he were of *Luthers* ſpirit, you would ſay here were ignorance indeed, and injury too, thus groſſely to abuſe *Luther*, in attributing unto him ſuch a ſpirit, which (as all men of reading know) he did both write and ſpeake againſt, and ſure, if *Luther* himſelfe were now alive, he would ſay, that the loome, or the ſhop-board would better become ſuch teachers then the Pulpit: *Luthers* ſpirit, I am ſure, was a peaceable ſpirit in the Common wealth, his indeavours were, that reformation might be wrought orderly, by them that were appointed thereunto, and not by the mad hare-brained, drunken multitude.

Well therefore we may conclude, that it is a matter

of

of great conſequence; to know the times and ſeaſons wherein we live, and to know what temper of ſpirit doth beſt ſute the ſame; it was the Apoſtles errour in the Text, they were ignorant of the time and ſeaſon, at leaſt, inconſiderate of the ſame; and hence it came to paſſe, that they were ignorant of their owne ſpirits: and the effect of this their ignorance was, that evill or ſinfulneſſe in the motion that proceeded from them, and that is our third obſervation.

Ignorance of a mans owne ſpirit or diſtemper therein, is a cauſe of that evill that comes from him. *Obſerv.* 3.

The Diſciples ignorance of their owne ſpirits, or their diſtemper in regard of their preſent paſſion, at the ſight of the Samaritans churliſhneſſe, was the cauſe that they did not ſee the ſinfulneſſe of this their motion; when the eye is yellow, it thinkes all things to be of the ſame colour; ſo when the minde is evill, it apprehends evill to be good; Indeed the wiſeſt man that is, may eaſily be deceived in an action or motion, if he knowes not the ſpirit or temper from whence it proceeds.

There be divers ſorts of ſpirits in the world, or divers tempers of ſpirit, (if you will) and we are bidden to try them, whether they be of God or no; and why? even to the end that we may know whether that which comes from them be good or no; for one and the ſame act, proceeding from divers ſpirits, or divers tempers of ſpirit may be good or bad, this act of *Elias* from him was good, becauſe he had a ſpirit inflamed only with divine zeale of Gods glory, at that time much darkned in *Iſrael*, but if the Diſciples had done the ſame, it had not beene good in them, for their ſpirits were ſomewhat too carnall, and did looke too much toward private revenge: ſo prayer is a good act from a ſincere ſpirit, but from a proud

proud and Phariſaicall ſpirit, it is not ſo, for our Saviour in the Goſpell condemnes ſuch prayers, for the ſpirits ſake they proceeded from; ſo Almes is a good act, from a tender-hearted ſelfe-denying ſpirit, but from a ſelfe-ſeeking ſpirit, it is not ſo; faſting from an humble-broken ſpirit, is a good duty, but not ſo from an high ſelfe-conceited ſpirit, as appeares alſo from our Saviours rebuke of thoſe duties from ſuch ſpirits: zeale from a knowing ſpirit is good and commendable, but not from an ignorant ſpirit, as the Text ſhewes: and the like may we ſay of all actions and motions, they are good or bad, according to the temper of the ſpirit from which they proceed.

Mat. 6. v. 2. 5. 16.

Uſe. O that this were well weighed, and conſidered of in theſe times, for then I doubt not, but many of our now a day motions, much of our fond zeale, and many of our furious expreſſions, againſt thoſe we know not, and againſt the things we are not acquainted with, and many of the mad carriages of private men, in ordering, as they call it, or rather in diſordering of things in Church and Common-wealth, would be found not to be very good or commendable, as not comming from ſuch ſpirits, as becomes the followers of Chriſt to be guided by, and to worke withall.

Well, let us all be admoniſhed to ſet a watch before our hearts, and to examine all thoſe actions, and motions that proceed from us, whence they come, and whither they goe, from what ſpirit they proceed, and to what end and purpoſe they tend, even as a carefull watchman that is ſet to watch at a doore, will examine all paſſengers, whence, and whither, and what about they come and goe; for by this we ſhall come to have ſome knowledge of our ſpirits, and when we once know our ſpirits to be right, and good, we ſhall have a great deale

deale more comfort in our actions and motions then else we can have: And truly we have great reason to indeavour after the knowledge of our owne spirits, for we shall never know our selves, nor God, nor Christ, as we ought to doe, to aime at Gods glory in all we doe, till we know our owne spirits. And so much the rather too, should we study this point, because we see two great Apostles here ready to precipitate themselves into a bloudy act, from their ignorance of this point, and if such as they did, then very easily may we, if they were ignorant of their owne spirits, then may we be ignorant of ours, notwithstanding that great good conceit we have of our selves; but how we shall know our spirits to be right indeed, I shall intimate to you anon, when I come to the Use of the next point, which is this.

All motions that are unsutable to the end of Christs comming are sinfull motions. *Observ.* 4.

You may observe that our Saviour doth dislike the Disciples motion here, because it did not suite with the end of his owne comming, it did not looke that way, it was a destructive motion, and his comming was to a saving end, and had saving effects, therefore I may conclude, what ever motion sutes not herewith is not good, but blameable.

And I may warrant my conclusion, by those faulty motions which have beene exemplified in already, as that which was about a place of temporall preferment, *Matth.* 20. 21. a matter that suted not with the end of his comming, and therefore our Saviour rejects it as naught: so, when *Peter* *Matth.* 26. 52. beganne to move and stirre with his sword, our Saviour bade him put it up into its place, for he came not to move that way, not to fight against, but to fight for his enemies, not to kill them, but to save them: And so

now adayes, we ſee the world is full of motions, and almoſt of commotions, many active ſtirring ſpirits this age hath brought forth, if their motions and ſtirrings doe tend to the deſtruction and hurt of others, and not to the good of men, if they looke not the way Chriſt looked, if they ſute not with his end, they are naught and ſinfull.

But in very deed, as in our Saviours time men were much miſtaken in the end of Chriſts comming, they thought hee came to deſtroy his enemies, and to reſtore againe the kingdome to *Iſrael*, and to advance his ſervants to temporall honours, and therefore (as you heard) hee had motions made to him tending to that purpoſe: ſo in theſe our dayes men are much miſtaken in the ſame, at leaſt they doe not remember it as they ought to doe, whereas it is a matter of the greateſt conſequence to bee knowne and thought upon, as appeares by thoſe many inculcations thereof in Scripture: I ſhall therefore for the better remembrance thereof, and comfort therein, a little inlarge my ſelfe in the diſcovery of it from the Word of God.

The end of Chriſts comming (ſaies the text) was not to deſtroy mens lives, but to ſave them; and ſaies the ſpirit in another place, God ſent his Sonne not to condemne the world, but that the world by him might be ſaved; and againe, The Sonne of man came to ſeeke and ſave that which was loſt; and the Apoſtle, It is a ſaying moſt faithfull and true, and worthy of all acceptance, that Jeſus Chriſt came into the world to ſave ſinners, 1 *Tim.* 1. 15. that was the end of his comming, that he aimed at: And indeed there was nothing of Chriſt, or that Chriſt did, but did teach the ſame.

John 3. 17.

Luke 19. v. 10. 11.

His name Jeſus, that ſignifies a Saviour: his relative names of Shepheard, Husband, and the like, doe ſpeake him

him a Helper, and a Defender: the similitudes used to expresse him by, are of harmlesse and helpfull creatures: He is called a Lamb, not a Wolfe that devoures, a Hen, not a bird of prey, a Vine, not a Bramble, out of which came fire to consume the trees of the Forrest, *Judg.* 9. 15.

The manner of his comming did also teach the end of it; he came not in thunder and lightning (as the Law did) causing feare and trembling, but as raine on a fleece of wooll, or on the mowen grasse, *Psal.* 72. 6. that is, gently and with out noyse: and *Matth.* 12. 19. it is said, He neither strived, nor cryed, nor was his voyce heard in the streets: at his Baptisme the holy Ghost sate on him like a Dove, to shew that he should be a Dove-like Mediator, and of Dove-like conditions. In the execution of all his offices, he onely aimed to further the comfort and salvation of men: By his propheticall office, hee taught us in the way, and doth so still by his word and spirit, he dictated a forme of prayer for us, he put words into our mouths, and his spirit into our hearts, and still himselfe intercedes for us, and with us: by his Priestly office he died for us, to heale our soules with a plaister of his bloud, and to save us from that death which our selves had procured: and by his Kingly office, he defends and fights for his people, as a meeke King he admits mourners to his presence, he hath both beames of Majesty, and bowels of mercy, he is the Prince of peace: yea, all his actions from first to last doth prove that he came only to doe good: How sweet, and helpfull, and affable he was in all his carriages; How willing to acquaint himselfe with these churlish Samaritans, to the end that he might have occasion to doe them good? He vouchafed to discourse with a meane woman of that Countrey, to the admiration of his Disciples (*John* 4. 7.) and sent his servants to

buy meat of them, as it is ſhewne in that Chapter; and here he would have taken up his lodging amongſt them; and after this diſcourteſie was offered to him, he cured a Samaritan of his leproſie, *Luke* 17. 16. and was ſo courteous to that Nation, that the Jewes call'd him Samaritan for his labour: And how lovingly did he cure *Malchus* ear, that came to apprehend him? and how fervently did he pray for them that put him to death? he came with bleſſings in his mouth at his firſt publike appearance and manifeſtation, *Matt.* 5. 1, 2, *&c.* and he departed the world with prayers in his mouth, *Mat.* 27. Father forgive them: In a word, Chriſt never did hurt or miſchief to any man, he never revenged himſelfe on any, though he had more power then any, and was more wronged and abuſed then any, but he was alwayes, and to all, meek, gentle, courteous, helpfull: a man might even drown himſelfe in Divine pleaſures by thinking and ſpeaking of Chriſts conditions, and of the comfortable end of his comming.

Uſe. But I come to the Uſe: which ſhall bee to adviſe all men to acquaint themſelves well with the end of Chriſts comming: it is worthy of all acceptance, ſaies the Apoſtle (*i.e.*) of all mens knowledge, to be acquainted with this, that Jeſus Chriſt came into the world to ſave ſinners, to doe good to unworthy and undeſerving perſons: it is a matter of the greateſt conſequence that is, to know it, for thereby we ſhall come to know Chriſts ſpirit, we ſhall come to know our owne ſpirits, and we ſhall come to know other mens ſpirits.

1. We ſhall know Chriſts ſpirit, which elſe we ſhall not doe, as appeares in the Diſciples here, for had they knowne and remembred the end of Chriſts comming, they would alſo have conſidered, that he had had a ſpirit onely driving thereunto, and ſo would never have made ſuch an unſutable motion as here they did, they might

might eaſily have concluded that Chriſt would never ſo farre have allowed of *Elias* ſpirit, as to doe, or to countenance to be done that which did contradict the end of his owne comming, they would never have begg'd of the Prince of meekneſſe a licence to be cruell, for had he given way to this he ſhould have ſeemed to come rather to deſtroy then to ſave.

Now this our knowledge of Chriſts ſpirit, of the nature and temper of it, may be uſefull to us for conſolation, and for inſtruction.

1. For conſolation, we being all men and women of a ſinfull dye: when we be apprehenſive of our danger by ſinne, and how unkindly we have carried our ſelves towards good Chriſt, how we have many a time denied him a lodging in our hearts (as the Samaritans here did in their Village) when by his motions he hath ſent unto us: I ſay, when with griefe and ſorrow we thinke of theſe miſcarriages; we cannot but be comforted to remember withall, that Chriſts ſpirit is cleane contrary to the ſpirits of angry and revengefull men, as hath appeared by the end of his comming, and this paſſage with his Diſciples: It was a great comfort to the *Syrian* King and his Nobles, when they were in the King of *Iſraels* danger, to remember that the Kings of *Iſrael* were mercifull Kings; ſo may it be to us being in Chriſts danger, to conſider that he is a Prince of a mercifull ſpirit: onely let us be carefull not to abuſe his goodneſſe in after times, and doubt not but we ſhall taſte of the ſweetneſſe of his ſpirit notwithſtanding what is paſt.

2. For inſtruction and information, that we doe not henceforth moleſt and grieve the ſpirit of Chriſt with ſuch unſutable motions as the Diſciples here did, and as we ſometimes uſe to doe; you know it is the condition of many a man, if he be but croſſed in his way, and vext

by an enemy, especially unjustly, presently he is ready to desire that ruine and destruction might fall upon him, and perhaps by prayer or imprecations is bold to request Christs aide in the businesse, nay such is the weaknesse of some, that if any man or creature, dogge, or horse, or hawke, offends them, they will curse the same, and call upon the name of God and Christ, to send some judgement from Heaven upon it, to joyne with them in doing a mischiefe: well, I say we should never doe thus, never should we make any revengefull motions to Christ, to grieve his sweet spirit, did we well know Christs spirit and the end of his comming: therefore I say, note well the nature and temper of Christs spirit.

2. By being well acquainted with the end of Christs comming, and with the nature of his spirit, we shall come to know our owne spirits, and whether the motions that come from them be good or no: the Disciples here were ignorant of the evill of that motion that came from themselves, because they considered not the end of Christs comming. It is a matter of great concernment for a man to know himselfe: *Nosce teipsum*, is a necessary lesson, and a mans spirit is the best part of himselfe, as is the spirit, such is the man, and we know the spirit to bee right and straight, if it concords with the rule, Christs spirit must be the rule to ours, and to what end Christs spirit tended, to the same must ours, the aimes and indeavours of our spirits must bee to save, and to helpe men: no man doth sufficiently know Christs spirit, and the end of his comming, but he that hath a spirit tending the same way, for this knowledge is influentiall into the soule or subject, and makes it sutable to the object or thing known, so that when such a one is moved or tempted unto any thing, he bethinkes himselfe, Is it sutable to the end of Christs comming? doth it tend to the welfare

save of others? would Jesus Christs spirit allow of it? would he if he were here, and in my case, doe it? and even as he thinkes Christ would doe in such a case, so doth he doe and no otherwise: (but more of this in the next point.)

3. We shall know the spirits of others, (by being acquainted with the end of Christs comming, and the nature of his spirit) which naturally we desire to doe, more then to know our owne: nor indeed is it unlawfull to desire, and indeavour to discerne them: we are bidden to try the spirits whether they be of God or no, 1 *John* 4.1. and no safer or quicker way to this then by knowing the end of Christs comming, and then by considering whether mens spirits tend the same way, if they doe, we may conclude of them to be good, and of God, if otherwise, not: Christs spirit is diffused into all his true members, and they all reckon themselves to be sent into the world for the same end, as Christ was; as Christ came not to hurt or mischiefe any, but to doe good to all, so they: and they have received vertue and power to that very end and purpose from Christ, as the Apostle ingenuously confesseth, 2 *Cor.* 13. 10. The Lord (saies he) hath given us power to edification, and not to destruction; and therfore in another place, I became all things to all men, that I might winne some: in a word, the spirit of the Gospel is in all the children of the Gospel, and they account it their duty to doe nothing but what is suitable to the spirit of the Gospel, which also is a matter that concernes all that live under the Gospel: and that is our last point.

5. *It is the duty of them that live in the times of the Gospel, to minde, speake, and doe onely that which suites with the spirit of the Gospel.* *Observ.* 5.

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This alſo is manifeſt from the text, by our Saviours diſlike, and confutation of his Diſciples motion, becauſe it did not ſavour of a Goſpel-like ſpirit: what doe you tell me, ſaies he, of *Elias* his ſpirit, now the Sonne of man is come?

Now to informe you ſomewhat of the nature of the times of the Goſpel, and of the ſpirit thereof: I muſt tell you that there is a great difference betweene the former times and theſe, not in reſpect of time it ſelfe, for that is alwayes the ſame, but in reſpect of a new ſpirit which Chriſt by his comming brought with him: we have a phraſe of ſpeech, the Genius of the times, or the ſpirit of the times: ſome times are turbulent, and then we ſay, a turbulent ſpirit is in the times; ſome times are more placable, and then we ſay, a more peaceable ſpirit ruleth; in ſome times the vulgar ſort of men generally are more bold and impudent with their betters and ſuperiours, then is decent and comely, and then ſome will ſay, the Genius of the times is a ſawcy fellow; ſometime the world travels with perverſneſſe; ſometime with envie and hatred, ſometime with one domineering ſinne, and ſometime with another, and men in their language will attribute it to the ſpirit of the times: But indeed ſuch as the ſpirits and conditions of men are, ſuch are the times, for men denominate times to be good or bad; plenty of good men, make good times, and abundance of wicked men, doe make the times abundantly wicked: But concerning the difference between the former times and theſe.

The times before Chriſt, were times of ignorance and darkneſſe, men were bad and did not know it, but when Chriſt came, he brought with him a ſpirit of light and knowledge, to diſcover ſinne, and to convince the world thereof, and ſo the times were changed to be times of

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light and knowledge, and Christ himselfe in this respect was called A light to lighten the Gentiles, and those that sate in darkenesse. Againe, before Christ came, the times were times of terrour of the Law, which was called fiery, & the ministration of death, & caused trembling, & *Elias* lived in those times, and had a spirit suitable unto them, a fiery, and a destructive spirit, which haply then was not amisse: but by the comming of Christ, the times were altered into times of comfort of the Gospel, which is the ministration of life and peace: it was propheſied long before his birth, that in his time abundance of peace should flourish, and at his birth the Angels sang peace with heaven and God, that before with earthly men had warres and difference. *Luk.* 2. 32. & 1. 79. *Deut.* 33. 2. 2 *Cor.* 3. 7. 8. *Luk.* 2. 14.

And further yet, the times before Christ, were times of Justice and revenge, *Adam* sinned, and he was presently cast out of Paradise; *Sodome* and *Gomorrah* sinned, and they were suddainely consumed with fire; *Corah* and his companions sinned, and vengeance speedily laid hold upon them; and so forth in others, for Gods name by which he was knowne in those dayes, was *Deus ultionum*, the God of Revenge, and as such a one he was pleased often to approve himselfe, but by Christs comming, the times were turned, to be times of mercy and favour, times of grace, of patience and forbearance, acceptable times, dayes of Salvation: for the Samaritans sinned here, yet they were spared, *Paul* (then *Saul*) went breathing out threatnings against Gods Saints, yet mercy reached him, before Judgement overtooke him; *Mary Magdalen*, and the thiefe on the crosse, were great sinners, yet vengeance did not overwhelme them: yea many of them that crucifyed Christ, were not taken away in that their sinne, as they deserved, but were afterward taken into favour, and tasted mercy, being converted by *Pe-* *Gen.* 3. 24. & 19. 24. *Num.* 16. 32. *Psal.* 94. 1. 2 *Cor.* 6. 2. *Acts.* 9.

ters Sermon, *Act.*2. for by Christs comming, God was pleased to leave his old name, and be called by another not usuall before, namely, *Pater misericordiarum*, the father of mercies: then *Deus ultionum*, a revenging God: but now *Deus consolationum*, the God of Consolation, 2 *Cor.* 1.3. And thus you see, Christs comming made a great difference in the times: and so ought it to doe in men, in their thoughts, words, and carriages: in all which they must conforme to the times: Are the times of the Gospell, times of light: then men in them must walk as children of the light, (Ye were once darkenesse, but now are light in the Lord, walke therefore as children of the light:) Are they times of peace: then men must be men of peace, *Rom.* 12.18. If it be possible have peace with all men: Are they times of mercy, patience, and forbearance? then men that live in them, must be mercifull and patient, not rendring evill for evill unto any man, 1 *Thess.*5.15. Doth God in these times discover himselfe to be a friend and a Father even to such as were his enemies? then men must shew themselves to be his children right bred, by manifesting his spirit: Love your enemies, blesse them that curse you, doe good to them that hate you, and pray for them that despitefully use you, and persecute you, that you may be the children of your Father which is in Heaven, that is, that you may approve your selves to be his children, *Mat.*5.44,45.

Ephes. 5. 8.

*Rom.*12.18.

1 *Thes.*5.15.

Men that live under the Gospel, must beleeve that many of those things that were tolerable before, are insufferable now: the revenger of blood was permitted to pursue and kill the man-slayer, if he found him out of the City of refuge; but now the date of that permission is expired; So the Prophets of old, (as may seeme) might pray for revenge, O God to whom vengeance belongeth, shew thy selfe: And, O Lord God, that tryest the reines,

Num. 35.19. *Psal.*94.1.

*Ier.*11.2.

reines; let me ſee thy vengeance upon them; and might curſe them that abuſed them, as *Eliſha* did the children that mocked him; and might call for fire from heaven to fall on them that intended their hurt, as *Elias* did; but now they muſt doe the cleane contrary, the times are altered, and the ſpirits of Gods Miniſters muſt be ſutable to the times. We muſt pray for our Enemies, as *Stephen* did; we muſt beſeech them to be reconciled, (2 *Cor.* 5.20.) and we muſt inſtruct them with meekneſſe, ſo long as they are contrary-minded unto us, (2 *Tim.* 2. 25.) *Paul* that lived under the Goſpell, did not doe as *Elias* did, that lived under the Law, pray againſt *Iſrael*: but his hearts deſire to God for *Iſrael*, was, that they might be ſaved, *Rom.* 10.1. Yea, though they ſought to take away his life, yet he could have wiſhed to have beene accurſed himſelfe for their ſakes, to have done them good, *Rom.* 9. 3. *David* was a right good man in his time, and had this title from the Lord himſelfe, that he was a man after Gods owne heart, but he lived in thoſe dayes when God was called *Deus ultionum*, and therefore *David* is no fit patterne for us now to imitate, in ſome of his wayes; wee muſt never deale ſo cruelly with our enemies, if we have them under our power, as he did with the *Ammonites*, 2 *Sam.* 13. 31. He put them under Sawes, and Harrowes of Iron, and made them paſſe through the Brickekill; No, the Spirit of the Goſpell is a Noble Spirit, and ſcornes to ſet a foote upon the necke of a falne foe: it takes advantage of his downfall, to diſcover it ſelfe to have proceeded from Chriſt, and indevours at ſuch a time to cauſe an enemy to diſtaſte and diſreliſh his owne ſpirit, by giving him to taſte of its ſweetneſſe, it labours to gaine an adverſary by unexpected compaſſion, even as God and Chriſt did, to gaine us, when we were in our blood, caſt out, to the loa-

2 *Kings.* 2. 24.

2 *King.* 1.

Acts. 7. 60.

Rom. 11. 2.

2 *Sam.* 13. 31.

Ezek. 16. 5.

thing of our persons: we must be people of Christs spirit, and not of *Davids*.

It is worth our noting (by the way, nor is it from the purpose) the difference betweene *Davids* manner of dying, and Christs: *David* dyed, as we may say, with revenge in his mouth, not onely against *Shimei*, that had abused him; but also against *Joab*, that had faithfully served him, Let not his hoary head (sayes he) goe downe to the grave in peace: but Christ dyed with mercy, and pardon in his mouth, and prayer for his enemies, Father forgive them (sayes he.) His Father was now the Father of mercies, and he well approved himselfe his Sonne; and after the same sort must we approve our selves his servants.

1 *Kings* 2. v. 5. 6. 7. *&c.*

Luk. 23. 34.

Concerning *David*, I doe confesse his manner of dying might well have scandalized us, in that he commands to take away mens lives, whereas it had beene fitter for him to have beene begging pardon for his owne sinnes: but it is to be thought he had consulted with God about the businesse, and God was then *Deus ultionum*, as I said before: and *David* was a good Magistrate, and so just like God, as well as a good man: but I am sure Christs manner of dying can scandalize or offend none in this kinde, his death spake better things than the death of *David*, as it is said, his blood spake better things, then the blood of *Abel*: *Abel* dyed in old time, and his blood cryed Justice; Christ dyed in these later dayes, and his blood cryed mercy.

Heb. 12. 24.

Now by all this you may conclude what kinde of spirit, the spirit of the Gospell is, which he expected here his Disciples should rather have discovered in themselves, and which all that live under the Gospell are bound to manifest in all their wayes: it is a spirit of peace and love, a spirit of meekenesse and sweetnesse, of patience

tience and forbearance, it is such a spirit as Christ himselfe had, which was in no sort furious or revengefull, mischievous, or harmefull, yea such a spirit, as now a dayes discovers it selfe in God our Father: It is a spirit that will not suffer it selfe to be outgone by any in wayes of love, or goodnesse, it is a noble and a free spirit, no way niggardly or unthankfull, no way churlish or unkind, it delights in well-doing, it speakes onely glad tydings, it cannot abide to sad or grieve the hearts of any, it joyes not in wounding mens wounds, or in raking in their sorrowes, it rather weepeth to behold them, it is a healing spirit, it bindes up the broken-hearted, and truely compassionates all mens miseries and afflictions, it never brake the bruised reed, nor quenched the smoaking flaxe, it never did discourage any in the wayes of goodnesse, by word or action of unkindnesse.

It is an affable and a courteous spirit, no way scornefull or supercilious, Stand further off, I am holyer than thou, is not its language, it was the spirit of the Pharisees, that tooke offence at Christs eating and drinking with Publicans and sinners: It is a faithfull spirit, that will not allow of any man, in a sinfull way, for any relation sake, or similitude of opinion, and yet a wise and sweete carriaged spirit, that indevours to draw all opposites to God, and to it selfe by faire meanes: it affects to deale with the chaines of Love, it cannot abide to use the cart-ropes of feare, it likes not of Satans way, to hold men in a slavish awe, to skare them by threatnings, it is not a driving spirit, but a leading spirit, Let thy loving Spirit lead me in the way everlasting, sayes the holy man, it knoweth how to beseech and perswade, it cannot tell how to terrifie or compell.

It is a spirit of a good language, it is no railing or slandering spirit, no lying nor defaming spirit, it hateth

to invent blame, and to cast iniquity upon men, that are not of the same opinion, that so others might dislike them: it loves not to make the worst of things, but the best rather, it is a charitable spirit, and Charity thinkes no evill, rejoyceth not in iniquity, inlargeth not evill reports, but suppresseth them rather, it is kind-hearted, and kind-spoken, it beleeves, hopes, and speakes the best of others, and is suspicious onely of it selfe.

It is a meeke and a milde spirit, rather quietly passive, then vexatiously active in dealing with opponents; it is an humble and a selfe-denying spirit, rather suffering ten thousand wrongs, then willingly offering one; it is a mercifull and a pardoning spirit, no wayes inclining to blood or cruelty, or to take revenge; it is a pious and plaine dealing spirit, it workes not by policy, craft, or guile; in a word, it is a dutifull and an obedient spirit; it was never yet weary of the yoke of loyalty, it quakes with abhorment to see dirt cast upon Gods image; it loathes the conditions, both of *Shimei*, *Sheba*, and *Achitophell*. King *James* relates in the Pfeface to his Remonstrance against the Cardinall of *Perron*, that *France* was once reduced to such miserable termes, that it was counted and become a crime, for a *Frenchman* to stand for his King, or perhaps to speake for him; it was a signe that the Spirit of the Gospell swayed not there then, but the spirit of Popery, for it is Antichrists spirit, and not Christs, that ruleth in the children of disobedience, the true Spirit of Christ, and of the Gospell, hath never yet beene wont to tread in the deadly paths of rebellion, it never yet knew how to forsake, infringe, or break, in the least degree, the sacred bond of Allegeance: this is that sweet and blessed spirit of the Gospel. And indeed Christ by the Gospel doth offer this very spirit to all that live under the Gospel, if they be a-

ware of it, yea, and he doth really dispense it to those that be his true servants: Even this peaceable, meeke, and mercifull spirit; this loving, sweet, and affable spirit; this noble, harmelesse, and helpefull spirit; this humble, selfe-denying, and pitifull spirit; this faithfull, patient, and well-spoken spirit; this loyall, obedient, and dutifull spirit; this spirit, which was, and is, his owne Spirit; for he had it above measure, and every one of his members have it, according to their measure; it was the same oyle that was powred upon *Aarons* head, which ran downe to the skirts of his cloathing.

And the truth is, if Christ should not bestow this spirit upon his People, they would not be capable of that salvation, which he came to procure for them; This very spirit, and none else, doth fit them for that happinesse: for you must remember that we had lost both salvation, and a fitnesse to re-enjoy it: Christ by his life and death hath recovered our salvation; by his Gospell and the spirit thereof, he workes this fitnesse; and by no other meanes can it be effected: the Law which was before Christ came, was never able to doe it, the spirit of that was a provoking spirit, it presented wrath to the soule, and so made the sinne therein more outragious, more exceeding sinfull, as the Apostle speakes, *Rom.* 7. 13. not by ingenerating rage therein, but by awaking the fury thereof; the Law is as oyle to the flame in respect of sinne, it makes it more violent, and therefore in this sense, it is said to be the strength of sinne, and the life of it, without which sinne is dead, sayes the Apostle, *viz.* as dead, in a naturall man, it lyes like a dead thing, and is neither felt in the Conscience, nor so sensibly furious, till it be stirred by the Law.

But now the Gospell hath an effect cleane contrary, for its spirit is contrary, that presents not wrath, but

mercy

mercy, and pardon to the ſinfull ſoule. it offers Chriſt unto it, ſweet Chriſt, loving Chriſt, patient Chriſt, dying Chriſt, ſoule-ſaving, and ſoule-quickning Chriſt, and by a certaine energeticall influence that it hath, it doth calme the rage of ſinne, and extinguiſh the heate of it: it is as blood to the fire, and quenches the flame, it takes away the ſtrength of ſinne, and quite kills it by degrees: it ſo tames the ſoule of the ſinner, that he is cleane of another temper, he hath a new frame put upon him, and a new ſpirit put into him: ſee the confirmation of this in *Eſay* 11. from the ſixt verſe to the tenth, the Prophet having ſpoken of the ſpirit of Chriſt, and of the Goſpell, in the beginning of the Chapter, comes there to ſhew the fruites and effects thereof upon the ſonnes of men, there intimated under the names of other creatures: The Wolfe ſhall dwell with the Lambe, and the Leopard ſhall lye downe with the Kid, and the calfe, and the young Lion, and the fatling together, and a little childe ſhall lead them: And the Cow and the Beare ſhall feed, their young ones ſhall lye downe together, and the Lion ſhall eate ſtraw like an Oxe: and the ſucking childe ſhall play on the hole of the Aſpe, and the weaned Childe ſhall put his hand on the hole of the Cockatrice den, they ſhall not hurt nor deſtroy in all my holy Mountaine. The meaning in a word of all is this: Thoſe that were as Wolves, Leopards, Lions, Beares, and Aſpes before, for their doing miſchiefe, and cruelty, ſhall by the ſweet ſpirit of the Goſpell be ſo wrought upon, be ſo altered, and ſo changed, that they ſhall be in condition like thoſe meek and harmeleſſe creatures, that formerly were moſt hatefull to them: they ſhall no more hurt as before they did, but they ſhall be of a like diſpoſition unto Chriſt himſelfe, who never did doe hurt to any, and ſo ſhall they become fit inhabitants

bitants of Gods holy Mountaine: And thus we have ſeene what the times of the Goſpel are, and what the ſpirit of the Goſpel is, and the naturall effect thereof.

Now to draw to an end: our Uſe ſhall be onely of examination and of exhortation.

Uſe 1. Frſt, of examination: what times doe you conceive theſe are that we now live in, are they times of the Goſpel, or no? and whoſe Diſciples doe we reckon our ſelves to be, *Elias* his Diſciples, or Chriſts? Let us remember this, that the Diſciple and the Maſter muſt both have one ſpirit, if we be Chriſts Diſciples, we muſt ſhew Chriſts ſpirit in all our wayes, if we live in the times of the Goſpel, it is our duty to mind, ſpeake, and doe, only that which ſutes with the ſpirit thereof.

When we purpoſe any thing in our hearts, or ruminate of any thing in our thoughts, we muſt aske our owne conſciences, Is this purpoſe, are theſe cogitations ſutable to the ſpirit of the Goſpel? are they gratefull to Chriſts ſpirit? would Jeſus Chriſt, were he in my caſe, purpoſe the ſame thing? would he ponder and meditate upon ſuch thoughts as I now doe? So for our words, we muſt conſider whether they doe become the Goſpel of Chriſt, whether they be gracious and ſeaſoned with the right ſalt, and doe tend to the edification of others, (for ſuch words onely become the Goſpel) a man ſhould aske himſelfe, Was it Chriſt Jeſus his manner to ſpeake thus, to uſe ſuch words as I now doe? ſo when we act a thing, we muſt conſider and ask our conſciences, Whoſe worke is it? is it ſuch a worke as the Goſpel allowes of, or as Chriſt was wont to exerciſe himſelfe in? I live under the Goſpel, and it is my duty to thinke, ſpeake, and doe, onely that which becomes the ſpirit thereof, I am a member and a ſervant of Chriſt, and it is my duty to approve my ſelfe onely ſuch a one. I have heard that in

Venice, every one doth ſo mind the publike good, that if a motion be propounded to any of them, the firſt thought and queſtion about it, is, how it may availe to the benefit and honour of the Common-wealth; ſo all we ſhould mind the honour of the Goſpel in ſuch ſort, that we ſhould conſider of every motion we have, and of every thing we doe, how it may and doth ſute with the ſame: O if every of us were but carefull in this our duty, we ſhould not behave our ſelves, as ſome of us often doe.

If when we are tempted to any ſin, as to lie, to raile, to ſlander, to whiſper men out of credit, to get our ſelves in, to be churliſh, to blow the coales of contention amongſt men, to be diſobedient, to revenge, and the like, we would ſeriouſly conſider whether theſe be the fruits of the ſpirit of the Goſpel we profeſſe, and whether by manifeſting them, wee any whit credit and honour the ſame, or cauſe men to ſpeake well of it; and would we but aske our ſelves; Did Chriſt uſe to doe ſo and ſo? did he uſe to lie and diſſemble? did he uſe to raile upon any that diſliked him? was it his cuſtome to goe up and downe a ſlandering of men, and aggravating their faults, backbiting and whiſpering them out of credit to get himſelfe in? did he uſe to beare malice in his heart, and to take occaſions to revenge himſelfe? did he uſe to curſe his enemies, and to returne like for like? was he churliſh to any? did he practice to ſet men at oddes, and to make ſtrife and contention where ere he came? did he ever by his word or practice teach diſobedience? and doe I profeſſe my ſelfe to be his member, and to have his ſpirit, and ſhall I doe theſe things? I ſay if we would thus ſift and examine all our thoughts, all our words and actions, whether they are the thoughts, words, and actions of Chriſt, I dare ſay we ſhould not doe as we often doe.

Beleeve

Beleeve it, it is our duty to sift our selves in this sort; nay, if the spirits be truly Gospel-like, it is your customes to do thus, and so from hence all that ever proceeds from you, will savour of meeknesse and love, of sweetnesse and goodnesse, all your indeavours will tend the same way as Christs did, to save and helpe others, to doe good to all, hurt to none, onely your labour will be to destroy sinne, and the workes of the Devill in all, for to this end Christ came, 1 *John* 3. 8. lying, slandering, malice, divisions, churlishnesse, unkindnesse, disobedience, and the like, these are the workes of the Devill, and these Christ laboured to destroy, and of the same minde and indeavours are all his servants.

Yea, if your spirits be right, you will alway beleeve, that you were borne into the world to this very end, to imitate Christ, to set forth his conditions to others eyes by your life and carriage, to be an instrument of mercie, as he was the author of it, to manifest your strength and power even as Christ did, namely, in bearing wrongs, in pardoning offences, and in praying for offenders: I say, if your spirits be right indeed, this is their temper, for God doth frame a mans heart to the same end for which hee sends him: even as he did furnish Christ himselfe with a spirit sutable to the end of his comming, *Luke* 4. 18.

But be you assured, and let us all be assured, that if our spirits be contrary to Christs, if we be cruell, mischievous, spightfull, revengefull, if our aimes and indeavours be contrary to the end for which Christ came, doubtlesse though we live under the Gospel, we have not yet received the right spirit of the Gospel, we are still in the state of sinne, however we thinke of our selves, or however others thinke of us: for they that have received the spirit of the Gospel, have the very mind of Christ, 1 *Cor.* 2. 16. they have Christ in them, and if Christ bee in us,

he hath wrought the effects of his comming in us, to be of his mind, of his conditions, and of his ſpirit, and to intend the ſame things as he did: examine your ſelves by this.

We have many in theſe dayes, that thinke and ſay they have the ſpirit of Chriſt, onely becauſe they are profeſſors of Chriſt, although they diſcover none of his conditions; nay, I wiſh they did not rather diſcover themſelves to be enemies unto them, as they are in others: ſhall I inſtance in a few particulars?

We have ſome (even of thoſe that profeſſe Chriſt) if they ſee a man of a good nature, of a patient and yeelding ſpirit, that is for peace, and that indeavours to gaine them as Chriſt did, by love and ſuffering, and ſelfe-denying; why, they will be ſure to lay on load enough, like thoſe unreaſonable men, that Saint *Paul* deſires to be delivered from, they will never leave burdening him with injuries and unkindneſſes; that ſo, if poſſible, they may turne his love into hatred, and his patience into paſſion, and ſo force him to be weary of his good way, and to doe ſomething in a diſtemper, as may helpe to confirme in mens minds their fore-vented ſlanders of him: Chriſt did not doe thus, nor doe ſuch doings ſavour of the Goſpel; it is not our profeſſion therefore, or our pretenſions, but our conditions that muſt prove us right.

Againe, Chriſt found men bad, and made them good, and opened all the wayes of good for them to walke in; but we have many that ſay they are for Chriſt, who if they doe not find men bad, will take a courſe to make them ſo, at leaſt in others eyes; they will invent evill, and caſt it upon them, as that holy King complained they dealt with him, *Pſal.* 55. 3. They caſt iniquity upon mee (ſaies he) and in wrath they hate me: as the Heathens in the Primitive times firſt clouth'd the Chriſtians in skins

of

of beasts, and then set dogges on them, so doe some that call themselves Christians, deale with their brethren now, and because they shrewdly feare these abused ones will by their harmlesse carriages confute their contrived slanders, they will indeavour, if they can, to barre up all wayes of good, and of discovery, and to force and drive them, if possible, into wayes of evill.

Againe, Christ hides our blemishes, he covers our sinnes; yea, if we have once truly with griefe confessed them, he quite forgets them, and blots them out of his remembrance for ever, this was his way of winning men: but we have some that goe for the best in their owne esteemes, who if they get a matter against another that deserveth blame (as what man liveth and sinneth not?) they will be sure to lay it up (as they say) till a rainy day, that is, they will remember it, and upon all occasions, for their owne conceived advantage, and the others vexation, dammage and disgrace, repeat and publish it, though perhaps it hath beene confessed on the delinquents part, againe and againe, both to God and them with sorrow: Sure this was not Christs way, nor is it a way of winning, but rather of making an everlasting separation, although before there was never so neere a conjunction. *Tegens prævaricationem persequitur charitatem*, saies *Solomon*, he that covereth a transgression, seeketh love, *sed iterans rem*, he that repeates a matter, *dissjungit ducem*, saies *Tremelius*, but our English translation is, separates very friends. Prov. 17. 9.

Christ was of a winning and gaining disposition, the young man in the Gospel, that had but onely a good nature (as they say) our Saviour looked on him, and loved him saies the text, and said, Thou art not farre from the Kingdome of Heaven; so by his sweet carriage and language he indeavoured to draw him nearer to it, and he Marke 10. 21.

Matth. 26.50. called *Judas* the traitor (when he came with a company to apprehend him) Friend, friend, wherefore art thou come? inferring thereby his loving nature, and that though the bond of friendſhip was broke on *Judas* his part, yet on his part it ſtill remained intire, ſo that if *Judas* had but then ſaid, Maſter I have ſinned, hee would have replied, Friend *Judas*, I have pardoned thee: in a word, he was not harſh to any, but courteous and affable to all, wondrous lowly, he gave every man his due, he rather preferred all before himſelfe, then himſelfe before any, though he was and is above all, yet he alwayes did, and ſtill doth yeeld firſt to every man: whereas we have many that boaſt of his ſpirit, that are harſh, and rugged even to incivility, they are unreconciliable if once offended, they are high ſpirited, they will ſtand upon their termes, and will yeeld to none, no not a haires breadth, though they are never ſo much yeelded unto; whereby they doe onely purchace diſgrace to the Goſpel, which they pretend to profeſſe, and loſſe to themſelves; namely, in mens opinions, the imputation of religious and wiſe, and of mens hearts and love, which elſe they might gaine: yea, and perhaps they are meanes hereby even to deſtroy ſouls, for the neglect of due retributions hath often driven men into indirect courſes: It is reported of *Lucian* and *Porphirie*, both Chriſtians at firſt, but being wronged by their brethren, one in words, and the other with blowes, and not receiving ſatisfaction, out of ſtomach they renounced their religion, turned Atheiſts, and became enemies to their former profeſſion; yea, even to Chriſt, and God, and all; corruption croſſed growes madde with rage, the harſhneſſe of the Law makes ſinne violent, whereas the mildneſſe of the Goſpel tames the ſame; nay, even a good nature by harſhneſſe is made oft to doe contrary to its deſire and diſpoſition:

Preſſura

Pressura nasi educit sanguinem, the wringing of the nose bringeth forth blood. Prov.30.33.

Further yet, Christ tooke no pleasure in sadding mens spirits, but rather in gladding the hearts of men, by telling them newes of his Fathers love and affection, and willingnesse to be reconciled, and by comforting those that were contemned, abused, and slandered, chearing up their spirits against the worlds malice: Blessed are ye (sayes he) when men shall revile you, and persecute Mat.5.11.12. you, and say all manner of evill against you falsly, for my sake, Rejoyce and be exceeding glad then, for your reward is great in Heaven, and thus they have dealt with the Prophets: And againe, Let not your hearts be trou- Iohn. 14.1.3 bled, trust in God, and trust in me, thus have they used the Master, and thus will they use his servants; and be of good comfort, in me you shall have peace, though in the world you have affliction; and in the ninth of *Iohn*, when the man was excommunicate and cast out from the society of men, Jesus sought him out for to comfort him: This was Christs delight, this was his Practice. 16.33.

But we have many that beare Christs name, whose practice is cleane contrary, whether it be out of weakenesse, or wickednesse, I doe not say; but they seeme to take a pleasure in troubling and vexing the spirits of their brethren, in sadding their hearts, for with a kinde of beleefe and delight, they love to tell them onely of those evill and false things, which are abroad conjectured and spoken of them, which themselves perhaps did helpe to invent, or at least by their hungry receipt, or greedy hearing them, did give incouragement to the venters of them; and commonly too, this their newes is edged with a sharpe reproofe, to manifest their owne beleefe of it, seldome doe they second it with a word of

Con-

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Conſolation, for the parties better bearing of it; nor will theſe Newes-mongers ever care to be the bringers of any ſuch reports as may adde to the ſpirit, either life or chearefulneſſe: Truely, I have often thought, that if ſuch perſons as theſe are, had beene by, when our Saviour asked his Diſciples what men ſaid of him, they would not have anſwered as thoſe did, Some ſay thou art *Elias*, ſome *John Baptiſt*, and ſome, one of the Prophets, but rather they would have ſaid, Some ſay you are a Samaritan, ſome ſay you have a Devill, and ſome ſay you are a friend and companion of Publicans and ſinners, as ſuppoſing that the hearing of theſe kinde of reports would have beene more galling to his harmeleſſe ſpirit.

Mat. 16. 13, 14

But to conclude, in a word, Chriſt did not delight in trampling upon thoſe that were already downe, he joyed not in the fall of any of his enemies, no, he wept at the foreſight of their ruine that ſought his, he would take advantage from mens miſeries, and misfortunes, to ſhew the graciouſneſſe of his ſpirit, in doing them good; when his ſervant had cut off his enemies eare, he healed againe the eare of his enemy: he was to his laſt, of a moſt meeke and peaceable ſpirit; never was he turbulent in the Common-wealth, never outragious, cruell, or bloody, he never in all his life wiſhed for bloody dayes, he never ſaid, Better *Jeruſalems* ſtreetes runne downe with blood, then that theſe Phariſaicall High Prieſts ſhould ſtill ſtand, or then one old tradition ſhould ſtill continue; No, no, Chriſt wiſhed the reformation of things as truely as any of us can do, in ſuch a caſe, and he could as little away with the manners of thoſe men, as any of we, and he did as much diſtaſte humane, ſinfull Ceremonies in Gods ſervice, but he valued mens lives at a higher rate then to deſire the abolition of ſuch things with ſo much humane blood, as that the ſtreetes

ſhould ſwimme therewith: Chriſt knew the price of mens lives, and it coſt him more to redeeme them, then to have them deſtroyed ſo lightly, he knew that it was never Gods minde, that his *Sion* ſhould be built with the blood of Brethren, as *Rome* was: Chriſt would rather hope and pray, that all offenſive things might be removed in a peaceable manner, for he came not to deſtroy, but to ſave mens lives; and the ſame minde, (as I have heard) have all they that have the ſpirit of Chriſt, the true ſpirit of the Goſpell; of what manner ſpirit therefore thoſe are of, that are contrary-minded, and conditioned, I leave to you to judge, from that which hath beene ſpoken, and come to the other uſe, which is of Exhortation.

I will direct my Exhortation in the firſt place, to my Brethren of the Miniſtery in particular, and then with them, unto all Chriſtians in generall. *Uſe 2.*

Firſt, My Reverend Brethren, you in ſpeciall, whom God hath reſtrained and guided by his Spirit, from falling into thoſe ſcandalous faults, and offenſive wayes, which too too many of our Order are reported to have ſlipped into; you who have beene lately under burdens and preſſures of troubles and moleſtations, whom God hath now delivered; you, to whom he hath given favour in the eyes of men; (if Providence ſhall ever bring theſe weake lines unto your Chriſtian view) I beſeech you in the bowels of Jeſus Chriſt, and by the vertue of the true Spirit of the Goſpel, which I hope is both in you and me, that you all indeavour both by your teaching, and practice, to diſcover at large, that which hath here but in briefe beene diſcourſed upon: even the nature of this holy, ſweete, and gracious Spirit of the Goſpell: and to perſwade you hereunto, be pleaſed to conſider of theſe few particulars.

First, the times require this at your hands; how distracted and broken they are, your eyes are able to see better then I am to expresse: and there is no other meane to make up the breaches of our Sion, and to prevent the lamentable ruines that are threatned unto our *Israel*, but onely this Spirit of the Gospell; and this yeelding, pardoning, loving, humble selfe-denying, and obedient Spirit, is able to set all right againe, both betwixt God and us, and amongst our selves were this spirit but well planted in every heart that we Preach unto, and in every bosome we converse withall, there would be both a generall, and a particular fitnesse, both for divine Mercy, and for a mutuall closing.

Secondly, Your relation to God calls for these indeavours, the Lord hath put you in place to advance this Spirit, nay, he hath intrusted you to dispence the same, you are intituled Ministers of the Gospell, and your Ministration is called the Ministration of the Spirit; and you are alwayes beside your Text, and out of your Office, when you are not labouring to plant the same, nay, you should be, not friends, but enemies to God, and to the soules of men, if you should not oppose and discover the seedsmen of schisme, and the waterers of sedition, if you are favourers of factions, you are makers of fractions, and God in the end will neither blesse you, nor reward you.

Thirdly, Your bounden duty, and sworne Allegeance to your Prince, and Soveraigne, under the wing of whose gracious government, you have already both done and received much good, to the advancement of your present comfort and future Crowne, doth challenge you to move with all your strength, to the implanting the Spirit of the Gospell, in the hearts of all his subjects, that their piety and loyalty, their obedience and love to God,

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to him, and to each other, may ſpeake him to all the world, to be the happyeſt King of the trueſt and beſt Chriſtians; yea, and his Majeſty too, thus ſeeing his Saviours Spirit and his owne, in all his people, ſhall hereby with comfort amongſt us prolong his dayes, and the good pleaſure of the Lord ſhall proſper in his hand; I am confident, and dare boldly ſay it, it is in your powers to compoſe and ſettle all our diſtractions and diviſions, if you would all worke one way, and let that one way be this way; it being Gods way, he would helpe you and bleſſe you in it, he hath already given ſome of you the hearts of men, for an ingagement hereof, and he would doubtleſſe incline them to goe with you.

Fourthly, Pity may begge this favour at your hands, (if it be a favour, and not a duty) pity to the poore ſpirit of the Goſpell it ſelfe, which hath of late (as ſome of you have thought) beene wounded, ſlandered, ſcandalized, yea, almoſt baniſhed the Land, for a rebellious, factious, and ſeditious ſpirit, and ſome of you perhaps have beene baniſhed with it, by the enemies of it; but now God hath removed them, and remembred you, and why thinke you? ſurely that you ſhould be meanes to recall, and relieve that, to juſtifie its Innocency, its Humility, and its Loyalty, which was ſo much traduced that you might by your Preaching, and by your Practice, raiſe up againe (as it were) unto life, this holy, ſweete, and gracious ſpirit of the Lord: And know this, if you faile herein, and doe conceale the beauty of it, having now power to diſcover and inlarge the ſame, God may, and will for this, bring you under hatches againe, and your latter condition ſhall be worſe then your former.

Fifthly, Never had you the like occaſion as now, to honour Gods Spirit in the eyes of your enemies; and to

put forth the vertue of it for their converſion; what know you but that the ſight and taſte of the Spirit of the Goſpell, in and from you, may cauſe ſome of your enemies, (that haply now are in that darkeneſſe and diſgrace, wherein they would gladly have kept you) to looke upon their owne ſpirits with indignation and ſhame; ſurely, (Brethren) as we ſhould alwayes interpret an enemy his injury, to be Gods call to us, to pray for him; ſo we ſhould apprehend the ſight of an enemies miſery to be an indigitation of God to us, to doe him good; and to diſcover to his eyes (which at ſuch a time are at beſt leaſure to ſee it) the nature and diſpoſition of Chriſts Spirit in our ſelves; And thereby we may haply (as was ſaid) bring ſuch a one out of love with that ſpirit which he formerly traded withall, when he compares the preſent ſweetneſſe of our ſpirit, with the bitterneſſe of that, and hereby we may bring them to love our Maſter Chriſt, that rules us with a better ſpirit then their Maſter ruled them.

Sixthly, and laſtly (though I might propound many particulars more) if you doe not ſtudy and indevour to ſhew forth Chriſts Spirit, the contrary thereunto both muſt and will diſcover it ſelfe in you, even that which before you diſliked ſo much in other men, God will even give you up unto it; now conſider how uncomely it will appeare for Gods Miniſters to walke in condemned paths, you cenſured ſuch and ſuch men for their cruelty, for their mercileſſeneſſe and want of compaſſion, for their pride, their harſhneſſe and ſupercilioufneſſe towards their Brethren, and for theſe things ſake (I ſuppoſe) you counted them antichriſtian, but if you now tread in thoſe their ſteps, wiſe men will thinke you to be as Antichriſtian as they, and that moſt truely, for (what ever ſome ſay) doubtleſſe it is not Prelacy, but ſin, that makes men Antichriſtian.

And

And suppose those your enemies were altogether as bad as you thought them then, those their conditions will worse become you then they did them: it is cruelty in the Wolfe to hurt the Sheepe, but more naturall, then for the Sheepe to pursue the Wolfe; they say, revenge is sweet, and the taste of bloud will make even a Sheepe Wolvish, he that once hath drunke the bloud of an enemy, will afterward thirst for the bloud of his friend upon a small occasion.

Doe you thinke it will be comely, to heare people say of us, it seemes the Lambes are let out to play the Wolves? Christs Ministers are call'd from prison and banishment to revenge themselves, to persecute those that hunted them, their former afflictions wee had thought had meekened their spirits, and taught them to be pitifull to their enemies, and to them in misery, as Christ was, we beleeve Gods providence laied them upon them for that end, but we see they have done them little good: surely (brethren) such speeches will be but little for our credits: and let us know if we turne rampant now we are got loose, and deale with others as they did with us, and not shew the spirit of Christ to our enemies, God the great Shepheard, hath an hooke to catch us by the legge againe, and to hamper us worse then ever, if the Wolfe could not run from him, the Sheepe cannot.

Therfore I say from these considerations, let us onely preach and practise the spirit of the Gospel, be pitifull, be courteous, pity the sorrowes of our enemies, but most of all their sinnes that have brought them into the same, if ever we loved them according to Christs command, we shall now pity them, for true love alwayes turnes into pity when the parties loved fall into misery, let us not delight to spur on others against them, let us not aggravate and inlarge their faults, let us not repeat them, it is a

ſad thing to heare Miniſters or any others to publiſh openly, and with joy, how many hundreds of their ſcandalous brethren have beene complained of: I doe not read that ever Chriſts ſpirit delighted in ſuch like publications; Chriſt was mild to offenders, let not us be rugged, Chriſt indeavoured to draw men from their ſinnes unto himſelfe by love, let not us thinke ever to doe it by curriſhneſſe, our enemies could never prevaile by this meane, they that thinke by force or feare, or unkind dealings, to draw men either to God or to themſelves, will ſooner drive them both from God and from themſelves, we muſt trade for Chriſt in Chriſts way, elſe let our aimes and ends be never ſo good, though God may haply accompliſh them, yet he will croſſe and ſhame us: in a word, (my Reverend Brethren) if ſome of our calling and function, have ſtumbled and fallen, if they like thoſe branches (*Rom.* 11.) are for a ſeaſon broken off, and any of us are ingraffed in their ſtead, and doe now partake of the favour, and fatneſſe of the times, let us not boaſt our ſelves againſt theſe branches, but remember that we ſtand onely by mercie; be not high-minded (ſaies the Apoſtle) but feare: Breathing times of the Church, unthankfully entertained, or too wantonly, proudly, or unprofitably imployed, have beene heretofore followed with moſt ſharp and ſad calamities.

2. But now laſt of all, a word more to all Chriſtians in generall, and then an end.

You redeemed of the Lord, whom in mercie he hath reſerved till theſe laſt dayes, to live under the Goſpel, and to partake of the ſpirit thereof, and to manifeſt the fruits of it to the honour of his name: I beſeech you alſo, even by the mercies of Chriſt, and for that honour-ſake which you are bound to advance, that you would lay aſide all malice, and all guile, and hypocriſies, and envies,

vies, and evill speakings, and that you would study by all meanes to glorifie the Gospel which you professe, that you would, according to your duty, onely minde, speake, and doe that which is sutable to the spirit thereof: let your intentions, words, and actions, be mild, gentle, tender, and compassionate towards all men: and to this end let me propound to your considerations also, these few particulars.

1. These Gospel-like conditions are the onely markes that doe difference you from other men: If, saies our Saviour in *Mat.* 5. you love them onely that love you, and do good only to your friends, what doe you more then the Heathens or Publicans? what goodnesse of spirit do you shew more then they? but saies he, if you be my servants, I must have you excell other men, therefore I say unto you, love your enemies, those that hate, curse, and persecute you, those whom none else will love, that so you may shew your selves to have such a spirit as none else have, and to be the children of the most High, who doth doe good to the unthankfull, and to the evill: Christ would that the carriages and conditions of his servants should speake as loud to the world whose they are, as the conditions of the wicked doe speake to whom they belong: doth not the mercilesse, cruell, and bloudy dealings of the Papists in *Ireland*, speake them to be the very members of Antichrist, and limbs of him that was a murderer from the beginning? O let the mercifull, tender, and gentle carriages of the Protestants in *England*, speak them also, to be the members of Christs, and children of him that loved us from the beginning.

In the Primitive times the Christians were knowne from all other men, onely by their discovery of this spirit of the Gospel in them: the story saies, that in the time of that great Famine and Pestilence under *Maximinus*, that

that the Christians onely did shew compassion to the Heathen, their persecutors, travelling up and downe, some in burying the dead, and some in helping the sicke, when they were of their owne sort forsaken; yea, and other some of the Christians call'd and gathered the company together which were in danger of death by famine, and distributed bread unto them, whereby they ministred occasion to all men to glorifie the God of the Christians.

Brethren, you are their successors in profession of Christianity, let it appeare that you are also their successors in the possession of the same holy and loving spirit, by your not degenerating from their conditions.

2. Consider you are called of God into the state of Christianity, for this very end, to discover to the Age wherein you live these Gospel-like conditions: see 1 *Pet.* 3.8,9. Finally, saies the Apostle, be all of one mind, have compassion one of another, love as brethren, be pitifull, be courteous, not rendring evill for evill, or railing for railing, but contrariwise, blessing, knowing that you are thereunto called, that you should inherit a blessing; there you see, first, that you are called to manifest these conditions: and secondly, that your manifestation of them doth fit you to inherit the blessing of God: And I pray (friends) who should set forth and shew the sweet conditions of the spirit of the Gospel, if you should not who are called thereunto? your enemies will not, they are all for the contrary spirit, for railing, lying, hatred, bloud, revenge, rebellion, nor doth God call them to so holy and so cleane a worke as this is.

3. Consider it is a great honour which God hereby doth call you unto; even the greatest that is, namely to present his owne selfe, and his Sonne to the darke world; Jesus Christ was the Image of the everlasting Father,

in

in whom was cleerely discovered all Gods fatherly affections and dispositions, his meeknesse, patience, gentlenesse, mercie, pity, and all his lovely graces and attributes, as you may see and observe in the story of Christ, and his carriage in the Gospel: And (Brethren) you are appointed to be the Images of Christ to discover the same things to other men: and is not this a great honour? therefore you must walk as Christ walked, and manifest to the world all those lovely graces and conditions that were transparent in him: there be many men that cannot read the Bible to observe Gods and Christs affections and conditions there, many will not, they care not for it, now the Lord therefore in pity to these poore creatures, hath ordained you to be living Bibles to manifest to their view what ever in the written word is commended and commanded, he would have you alwayes in a visible sort to represent to their eyes, himselfe and his Christ by your carriages: O therefore behave your selves worthy of the honour.

4. Consider that your neglect of duty herein will make you above measure sinfull, and answerably distastfull, both to God and man: God threatned to make the Prophets more vile and contemptible then others, because of their unworthy walking in so high a calling; and because his Vineyard which hee had honoured with his cost and care, from which he expected good, brought forth wild Grapes, he exposed it to utter ruine and desolation: and amongst men, who cares to live neere a scandalous professor, that hath a malicious and a bitter spirit, a foul mouth and a railing tongue? The Lord deliver me (will they say) from having dealings with such a one, his blowes are more bloudy then other mens, they pierce deeper, his profession puts a sharpe edge upon a slander, and more poyson into it: wherefore (as the Apostle saies)

1 Cor. 6. 15. Shall I take the members of Christ, and make them the members of a Harlot? God forbid: so doe thou that art a professor say, Shall I take the tongue of Christ, and make it the tongue of a railer, of a slanderer, of an evill speaker? Shall I take the spirit of Christ, and make it the spirit of malice, mischiefe, and cruelty, of sedition, rebellion, and disobedience? Shall I so dishonour and grieve the good spirit of God, by which I am sealed to the day of redemption? God forbid.

5. Consider that by the carefull performance of this your duty, you shall have honour both from God and man, He that honours me, saies God, I will honour: and he that confesseth me, saies Christ, before men, I will acknowledge him before my Father: Who honours God, and confesseth Christ aright, but he that imitates Gods and Christs conditions? we glorifie God and Christ not so much by profession as by imitaton: and saies the Wise-

Prov. 16. 7. wan, if a mans wayes please the Lord, he will make his very enemies to be at peace with him, namely, at the last; the Heathens in the Primitive times, by seeing and tasting the sweetnesse of the Christians spirits in their forenamed miseries, did cease to persecute them, and began to love them, and to plead for them; or however, though in this world you meete with trouble for God and Christs sake, whose Image you beare, and for the Gospels sake, whose spirit you shew; yet be of good com-

Iohn 16. fort, saies our Saviour, for in me you shall have peace; peace in the midst of trouble: the spirit of the Gospel, is the spirit of consolation, and a thankfull spirit, if you honour that, that will comfort you, that will assure you from the pity towards others of Gods pity towards you, that you are forgiven, as you practice forgivenesse: and if you are of a gentle Gospel-like dispofition, all that are good, will think themselves happy in your neighbourhood and acquaintance.

6. And

6. And lastly, Whereas there is much talke now adayes, and men pray that Christ alone might rule in his Church: consider and know, that by acting onely with his spirit, and by manifesting the conditions thereof, in your words and wayes, you advance him faster into his Throne, then all the Bookes that are written for, or against Church governement are able to doe; whereas on the other side, by pride, and contention, and faction, and cruelty, and divisions, and the like, Christ is kept out of the chaire of his Kingdome: surely, the spirituall Government of Christ is chiefely exercised over the spirit or inward man, and therefore it is a matter of more concernment, to indevour the Introduction of that into your hearts, that so there may be a fitted matter, then to busie your heads with fancyes about externall Administrations: God would quickely advance Christ into the Throne of his Church, if he were first well enthroned in all our hearts, if his spirit were but all in all there, himselfe would quickely be all in all elsewhere, and every where; but while men will hand over-head, doe all themselves, revenge themselves, pull downe their enemies themselves, and thinke nothing either will be done, or can be well done, unlesse themselves have a finger in the businesse, and suffer Christ to doe nothing alone, or in his owne way, leave nothing to his power, wisdome, and providence, to be effected in his time; for my part, I cannot see any such unjust keepers of Christ out of the Throne of his Kingdome, as are these themselves: But you (beloved of the Lord) be you wise, and waite upon Christ in his way, submit your selves wholly to the governement of his sweet spirit, let it command all your members, let it order all your carriages, let your thoughts, words, and actions, savour of it, and so you shall approve your selves the

faithfullest and truest friends to Christ, in furthering his progresse into the Throne of his Kingdome: And so much for this time: *Consider of these things, and the Lord give you understanding.* Aug: 1679.

Gratia & Gloria Deo & Christo, Jesu & adjutori meo, Amen.

FINIS.